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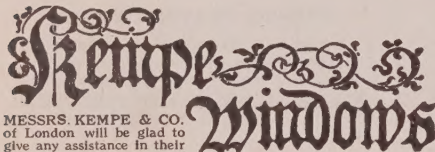
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A CHINESE evangelist in the China Inland Mission declares that three thousand years ago the rulers of China thought that riches would bring them peace; in a later dynasty, the secret was thought to be Great Learning; again, the beautiful was their ideal. Confucius sought peace through studying the Great Truth, but, says Mr. Bu, "The truth is here: When your heart goes wrong, take it to Him who made it and ask Him to make it right, and so give you peace."—*The New Guide.*

PUT THIS restriction upon our pleasures: Be cautious that they injure no being which has life.—*Zimmermann.*

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VOL. LIV

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 12, 1916

NO. 15

EDITORIALS AND COMMENTS

Alternative American Policies

THIS is a presidential year. The party that is out desires to come in. The perpetual candidacy of Mr. Roosevelt is renewed. The psychology of pre-election months is taking possession of the American people.

All of which is in accord with precedent. Once in four years the outs must contest with the ins. In order to succeed, the ins must be discredited in the eyes of a majority of voters. What the administration has done must be treated as wrong.

Heretofore our presidential contests have raged about internal issues. Ever since we all became uneasy over mere "pointing with pride" toward the past, the tariff and the full dinner pail have presented ideal rallying cries. "Imperialism" or its anti have been useful adjuncts. Up to about twenty-five years ago it was expected that we give a little pull on the lion's tail in order to emphasize our glorious freedom; and as the said tail had been subject to like pulling quaternally since the beginning of our century of unbroken peace with Great Britain, and had not thereby lost the art of wagging, no great harm seemed to result. But those gentle, friendly pulls were, wholly incidental to our internal politics. Only once, so far as we recall, has a presidential issue turned upon questions of foreign policy, and that was in the celebrated issue of "Fifty-four-forty or Fight." The "Fight" party triumphantly won and placed Mr. Polk in the presidential chair; whereupon Mr. Polk, clothed with real responsibility and now trusted as a statesman where previously he had been a politician, proceeded, not to fight, but to compromise the issue with Great Britain. Never were pre-election promises more directly violated than by that compromise; and never was the wisdom of a compromise more thoroughly vindicated by history.

To-day we are confronted with a presidential election in which, for the second time in our history, foreign relations must probably play a large part on the stump. Six months from now we shall all be at a white heat of excitement, so that most of us will be wholly unable to obtain a right perspective in world issues; some of us have reached that stage already. The editorial columns of THE LIVING CHURCH have never been devoted to the discussion of political issues. Whether the editor believes in a high tariff or a low one or in none, he has not confided to his readers. Whether he prefers a full dinner pail or an empty one shall remain a profound secret. Yet there are some national issues upon which it would be unpatriotic to be silent. Some of those are before us to-day.

THE COUNTRY is blessed with a number of patriots who are charging their country with all manner of disgraceful conduct in connection with the war. It pleases them to prove their own patriotism by reviling their country and its chief executive. The idea that they should be just to their country and should help to make its position rightly appreciated by the nations of

the world does not appeal to them. Once again we are blessed with a "Fight" party.

There is a real danger that in the exuberance of those who desire the party that is out to win at the next election, the appeals to the passion of the American people should have very serious results. Before it is too late, let the thinking men and women of this nation be on their guard against this danger. Let them bear in mind that if this nation has been weak, or cowardly, or selfish during these two anxious years, it is a very serious stain upon the American flag; but that if these charges are untrue they constitute an unpatriotic libel against their country. Let them analyze very carefully the charges that are made, and see whether they come from disinterested parties.

We know of nothing more beautiful in the way of concord and amity than the similarity of the venomous attacks that are made by—we will say—Mr. Roosevelt, the *New York Tribune*, and the pro-Kaiser element of the Middle West, upon Mr. Wilson. If the first two of these, with their adherents, could see how completely they are playing into the hands and plans of the pro-German party, as we in Milwaukee see it, knowing both, they might at least pause long enough to see what they are doing. Before the thinking section of the nation echoes the libels upon the American nation that these three factors are publishing, let us examine what must necessarily be the psychology of their own positions. We can then judge better whether to number ourselves among their disciples at this critical stage of our national history.

Is not the *New York Tribune*, for instance, greatly interested in discrediting the present administration so that the Republican party may come into power at the next election? And does not the desire for Republican victory make it at least difficult for an avowedly partisan organ to be just to the present administration?

And as to Mr. Roosevelt. Did he not deem Mr. Bryan's drafted treaty with Columbia, whereby the United States was to offer a semi-apology and a large sum of money to that nation for an act of Mr. Roosevelt's administration, for which the former President has assumed the entire responsibility—did he not deem it a personal reflection upon, if not an insult to, himself? And is Mr. Roosevelt—we ask it of his greatest admirers—so distinguished for the calm, judicial temperament that he is a good judge of the policies of an administration that (for what may possibly be good cause) has already earned his bitterest personal antagonism on grounds wholly disconnected with the present war?

And as to the pro-German press of Milwaukee and elsewhere, is not its opposition to Mr. Wilson based chiefly on the fact that he has been adamant against their demand that the shipment of munitions be forbidden?

Here then are the three allies in the war of bitter words

against this American administration, each of which is actuated by a primary purpose altogether apart from pure patriotism, although undoubtedly no one of the three parties perceives it. THE LIVING CHURCH is so peculiarly situated that it is able to enter, to some extent, into the feelings of each of these three parties. With the *Tribune* the editor of THE LIVING CHURCH happens to be an hereditary Republican and has generally affiliated himself with that party. With Mr. Roosevelt he feels that the Columbian treaty, as it was drafted by Mr. Bryan, was highly objectionable. With pro-Germans we have relations of warm friendship and for many of them, as citizens, we have the highest regard, though we disagree with them *in toto* as to the munitions.

But the safety of the American nation in these trying months that lie immediately ahead of us rests with those thinking citizens who will treat the American national policy relating to the war *on its merits*, and not as subsidiary to the primary requirements of any one of the three elements that are now engaged in the gentle art of tearing down the good name of the American people.

Those who believe that the United States ought to have declared war upon Germany by reason of the invasion of Belgium are of course within their rights. We have no quarrel with them. The question is one of policy. But those who maintain that it was dishonorable, or weak, or cowardly, or unworthy—we can hardly cite all the adjectives that have been used—because she did not, we denounce as bad citizens. They are libelling their country and impugning her good name before the world.

So also those who hold that it would have been better to declare war because of the *Lusitania* and the succeeding outrages are within their rights. We have no quarrel with them. But those who maintain that it was weak or dishonorable for the country not to go to war on that ground we denounce also as bad citizens. They are not within their rights. They are libelling their mother country, which we shall defend.

And again those who maintain that it would have been better for the United States to forbid the export of munitions are within their rights. We have no quarrel with them. But those who have attacked their country as unneutral and as subservient to England because she did not adopt this policy we denounce as bad citizens. They are libelling their country.

All of which shows how many, many Americans have forgotten, during these two awful years, to be AMERICANS FIRST. The intensest sympathies of all of us are aroused. They ought to be. It could not be otherwise. But because we hold, for instance, that it was the duty of Great Britain to rush to arms when Belgium was invaded, it does not follow that it was the duty of the United States to do so. Many of our friends seem curiously unable to distinguish between the respective duties of the two nations.

The *Outlook* recently, and Colonel Roosevelt still more recently, have maintained very strenuously that because the United States was among the signers of the Hague agreements in which the rights and duties of neutrals were defined, therefore it was its duty to join in coercion of another signatory power that broke the agreement. But we venture to say that no single writer in international law, prior to August, 1914, ever argued that the signatory powers undertook to guarantee by force the obedience of the other signatory powers. Each agreed, for itself, to observe the rules to which it agreed. No power agreed to force another power to observe them. And while this is undoubtedly the unanimous understanding of the sense in which all the powers affixed their signature, the United States gave its adherence to them only with the additional proviso—ignored by the *Outlook*, by Colonel Roosevelt, and by all recent critics of the administration—that

"Nothing contained in this convention shall be so construed as to require the United States of America to depart from its traditional policy of not intruding upon, interfering with, or entangling itself in the political question of policy or internal administration of any foreign state."*

The Hague agreements are not treaties, and thus are not a part of the fundamental law of the United States as has been argued. They are officially described as "conventions."

The neutrality of Belgium rests upon the guarantees of Great Britain, Austria, France, Prussia, and Russia, set forth in a treaty made by these powers with Belgium in 1839.† The

United States has no responsibility whatever in connection with that treaty.

Those powers, and those alone, have obligated themselves to enforce that neutrality. Two of the powers have violated their agreement. The others have sprung to its defence, as they ought to do. American sympathy ought certainly to be with those who have fulfilled rather than with those who have violated their agreement, but it does not follow that the duty of the United States is the same as that of the guaranteeing nations. Neither does it follow that the United States should, in its international policy, reflect those sympathies which undoubtedly characterize a large majority of the American people but which are also not shared by a considerable minority of others, our equals as citizens.

And here is an illustration that ought to make this clear. If independence should sometime be granted to the Philippines, and—we will say—the United States, Japan, China, and Great Britain should by treaty guarantee their freedom and neutrality, and one of these four guarantors should break his agreement, and the other three should rush to war for the protection of their ward—would it also be the duty of France or Russia to join in the war as well?

The mere asking of the question shows the absurdity of the idea.

But somebody will say—Not war, but a vigorous Protest was due from the United States.

Yet the people who say this are the same ones who are vilifying the President for his many "Notes" now. "The tendency to deride diplomatic protests as futile," remarks *Public Opinion*, "has become common; but definite suggestions of what is to take their place are rare to a degree." To complain because the President sent only Notes after the *Lusitania* atrocity and then complain because he sent no Note after the invasion of Belgium, is not very sensible. To say all manner of evil against our nation for the President's many Notes and then abuse him for not sending another is something else than patriotic. Yet the *Outlook* and Mr. Roosevelt and the New York *Tribune* have repeatedly done that. [We need hardly say that we are citing these simply as types.]

So also, though all sorts of critics have abused the President for his *Lusitania* and other Notes, and though they blame him for every new atrocity that occurs as though he had only to telephone the Kaiser to prevent it and had forgotten to do so, yet it is a fact that President Wilson's much abused Notes have had greater effect in reducing, though they have not prevented, danger to non-combatants at sea than the whole British navy has had; while the effect of what the United States, at peace, has been able to do both with respect to non-combatants and in service to the whole world in each of the belligerent countries, is so far beyond what she could possibly have accomplished by war, that it seems incredible that any serious part of the American people could be induced to question it.

Certainly those who have listened to the President or have read his speeches during his middle western trip cannot fail to have been impressed with the fact that he himself realizes the seriousness of the present condition. He has said frankly that he may not be able to preserve peace and honor both, and he has urged the people to supply him with the means to preserve honor apart from peace if it becomes—as it may—necessary for him to choose between them. The President has made it perfectly clear that he has no sympathy with the peace-at-any-price policy. We trust THE LIVING CHURCH has as well.

We cannot put off a presidential election after the happy fashion by which a parliamentary election has been postponed in England. We cannot hope that the election issues can be those that would have prevailed had there been no war.

But thinking people have a right to demand this of the politicians who, being out, desire to get in:

Propound new policies to your heart's content, and defend them to the best of your ability. Perhaps the people will decide in favor of some of them.

But defame the good name and the good faith and the flag of this American nation, in the policy that it has pursued during this war, and—whether you be pro-Ally or pro-German—we, who are PRO-AMERICAN, will treat you as enemies of our native land, at a time when she is hard pressed by dangers from without.

Fellow Americans—To America, and World-Service!

* *Texts of the Peace Conferences at the Hague, 1899 and 1907*, p. 90.

† *British and Foreign State Papers, 1838-1839*, p. 1000.

NEW YORK and Philadelphia daily papers tell of conferences of clergy in both cities in the interest of Protestant Churchmanship. A statement given out, apparently by authority, in the latter city, states that a permanent organization has been formed "having as its object the maintenance and extension of the principles of New Testament Christianity," and also for "the serious work of defending the Protestant Episcopal Church from the attacks of innovators," and to oppose "the introduction of Roman Catholic teachings and practices into the Protestant Episcopal Church."

Organizing Protestantism

Of course that means a campaign of Protestant propaganda. Yet our friends who have entered into it need not think that we of THE LIVING CHURCH can easily be transmuted into their enemies.

Perhaps they will begin by inviting the rest of us to leave the Church. This will not trouble us in the least. For seventy-five years such invitations have been periodically sent forth and nobody is one whit the worse for them—unless it be those who send them. The most recent year book of St. George's Church, New York, contains such an invitation. It has not even been able to arouse an attack. The strange thing to us is that a priest confronted with some of the hardest work in all New York should even *want* to say such things to his people, the vast majority of whom know nothing of the interior problems of the Episcopal Church.

And perhaps they will continue by asserting their own intense Protestantism and by assailing those who disagree with them. We seem to recall such incidents before. They belong to the amateur stage of Christian activity.

But all this cannot last very long. Association with one another will curb the hot-heads. Little men will brush up against bigger ones. Mere partisans will find that even among Protestants there are men of larger outlook than that of promoting partisan disunion. None of the partisans can associate, for example, with Dr. Floyd Tomkins—to select one only in the list of those who are said to have participated—without being better for it. The mere partisans may believe they are going to start a pretty little war of extermination against "Catholics"—men who, in turn, are too busy to bother with them—but for our part we cannot be made suspicious of any movement in which Dr. Tomkins has a guiding hand. The spirituality of men who practise the religion of the interior life and who live as in the constant presence of God is a phenomenon that mere partisans do not take into account. Many, no doubt, will enter that they may throw stones at their ecclesiastical adversaries; and lo, the real evangelicals of the movement will lead them, instead, to practise the true "principles of New Testament Christianity," among which principles we seem not to recall any admonition to divide the Body of Christ or to drive out those who stand for the principles of the Catholic Faith.

It is twenty-five years too late to launch a partisan, exclusive Protestant movement in the American Church. It is not pleasant to find that in the two great metropolitan centers of New York and Philadelphia there survives a narrow, unworthy provincialism that has been effectually wiped out from most of our cities. We look to Churchmen of those cities for leadership and we find them in many of our stronger parishes a quarter to a half century behind the procession instead. Men to whom the *camaraderie* that unites Churchmen of all schools in the cities of the Middle West is a matter of course, go to these eastern cities, see the clergy of parishes that are accounted representative gathering for merely partisan purposes, and then rub their eyes in astonishment. Are New York and Philadelphia still living in the middle nineteenth century, still basking in the cobwebs that men have brushed from their eyes, because they have waked up, in other parts of the world?

There was a time when talk of "innovations" and of "Roman Catholic practices" could arouse intense feeling. Among most reasonable people outside, possibly, of New York and Philadelphia, that time has past. An innovation nowadays is tested by its value. The Duplex Envelope is an innovation. Social Service commissions are innovations. Parish houses are innovations. The general interest of Church people in missions is an innovation. This very organization now being effected is an innovation. Most of us refuse to condemn innovations *per se*, but are ready to examine each on its merits. Poor, poor, unhappy souls who have only prejudice in the face of a proposed "innovation"!

And so, though we repudiate any "Roman Catholic teachings" that are at variance with the Catholic Faith, we, for our

part, have not the slightest interest in a repudiation of Roman Catholic "practices." Let our Protestant friends make the most of this admission and hurl it broadcast in their Protestant papers if they please; but let them add at the same time that we of THE LIVING CHURCH are entirely open to the examination of "practices" that are Roman Catholic, Presbyterian, Methodist, or Quaker, perfectly ready to accept any of them that, on their merits, seem useful. We, for our part, should be ashamed of the insufferable bigotry of opposing any sort of "practice," not because it was bad, but because it was commended by somebody else.

We have a suggestion to make. Let the Catholic Clubs of those two cities (which, we trust, are constructive and not polemic organizations) invite this new Protestant organization to appoint a committee to arrange, with them, for joint meetings of the two organizations at least once in three months. Let the members meet together, smoke together (if they must), talk together, understand each other, *get* together. Both parties, we venture to say, would have the most remarkable intellectual and spiritual stimulus as the result, and both of them would find how very, very much they had misunderstood the really thoughtful section of the other. Moreover, by such a step the partisans would be moved out of nineteenth into twentieth century atmosphere, and New York and Philadelphia would catch up at length with Podunk and Hayseed Crossings in the onward march of human thought and of religious comprehensiveness.

Gentlemen of partisan organizations, you cannot dislodge other people whom you do not like. You are in the position of the old lady with the rheumatism. You can do either of two things. You can grin and bear it, or you needn't grin.

So THE LIVING CHURCH sends its cordial greetings to this new alliance in the interest of partisanship. In so far as it is constructive in its desire to promote "New Testament Christianity" we are glad to commend it. The spirituality of devout men among its own number and the beneficent air of the twentieth century are factors that will enter into it, in spite of the partisanship of the narrowest men that can be admitted.

As for the rest of us, we are busy.

IN writing recently on the subject of the Church Pension Fund we inadvertently conveyed a wrong impression in regard to the use of the Five Million Dollar Fund for accrued liabilities that is now being raised. Inquiry of the secretary of the fund, Mr. Monell Sayre, brings to us the following explanation: "The plan of the Church Pension Fund, which has the approval of the best actuaries as a decided advance in pension organization, is that of two funds managed by the same board of trustees. One fund, the normal one, made up, to speak roughly, of a seven per cent. assessment by each parish on its clerical salaries, will take care of the future clergy and of the future service of the present clergy. The other fund, namely, the Five Million Dollars that is now being collected for accrued liabilities, is to take care of the past service of the present clergy. It will be necessary in the course of forty or fifty years to spend both the principal and the interest of this five million dollars. But the distribution of this whole amount will enable the other fund in the hands of the trustees, which will in the meantime amount to much more than five million dollars, to function automatically and with perfect safety. The distribution of the capital of the five million dollars now being raised is therefore largely a bookkeeping matter, but it is a bookkeeping matter of the utmost importance, because it is the careless commingling of these two accounts that has often threatened the solvency of pension funds."

Thus the pensions to be paid to the clergy of the present day and of several years to come will be much more adequate than we had intimated in the editorial referred to—provided the Church sustains the Bishop of Massachusetts and his co-workers in putting the amount required (\$5,000,000) into their hands.

WE had the pleasure of printing a few weeks since a letter from Archdeacon Nies, rector in Munich, telling of his service in burying a young English officer who had been captured and died in a German detention prison, being Lieutenant W. H. Nichols. A Philadelphia correspondent writes: "I have been able, through English friends, to trace his family and have put your article into his mother's hands. I know you will be gratified to learn the comfort it has given

The Burial of
Lieut. Nichols

her." Surely this service rendered by the American Church to a deceased son of the Church and to the bereaved family is of inestimable value. We thank our correspondent who has searched until she has found the family of the deceased officer and given this comfort to them.

BELIEVE me," writes the Rev. Dr. Watson, rector of the American Church of the Holy Trinity in Paris, "I deeply appreciate your generously large-hearted thoughtfulness and appreciation. It is wonderful what you have helped us to do; and sometime, when the struggle is over, I will hope to write a full account in detail of THE LIVING CHURCH WAR RELIEF FUND in France. I beg that you will express publicly to all who have contributed to the mission of mercy of the American Church in Paris my gratitude. They have enabled us to do a work which at this time in France has had a double influence; it has not only been a blessing in the relief it has brought to those who are in distress, but it has been the means of interpreting more truly America and the American Church to the people of France."

This is an example of the appreciation which each of the rectors in European cities sends from time to time.

In view of the reports of tampering with international mail, it will be reassuring to readers to learn that registry receipts have been received for every remittance sent from the fund, so far as there has been time to receive them. No remittance has failed to reach its destination.

The following is the list of receipts for the fund for the week ending Monday, February 7th:

Miss Jennie E. Strowger, Rochester, N. Y.	\$ 5.00
F. G. F., Washington, D. C.	2.00
M., Titusville, Pa.	3.00
Mrs. G. W. Alston, Raleigh, N. C.	5.00
Church of Holy Apostles, Brooklyn, N. Y.	17.59
Mrs. Arthur C. Norton, Middletown, Spring, N. Y.	1.00
Mrs. John H. Caswell, New York	100.00
A friend from Pennsylvania	3.00
St. Clements' Church, Philadelphia	1.00
Miss Lillian G. Harding, Philadelphia	2.00
E. A. S., Trenton, N. J.	5.00
A Churchwoman, Washington, D. C.	25.00
Thankoffering, Washington, D. C.*	10.00
T. T. S., Owego, N. Y.*	5.00
A Daughter of the King, New York*	5.00
A member of Grace Church, Mexico, N. Y.*	5.00
Mrs. Isaac Peck, Flushing, N. Y.†	5.00
Anon., New York	25.00
Mrs. F. W. Carswell, Lansing, Mich.†	5.00
Chapel of the Cross, Chapel Hill, N. C.†	34.25
Miss A. E. Wheelwright, Boston†	10.00
N. S.‡	2.00
In Memoriam F. C.‡	10.00

Total for the week.....\$ 285.84
Previously acknowledged.....19,502.02
\$19,787.86

* For relief of Belgians.
† For relief in Paris.
‡ For relief in Dresden.
[In the issue of January 29th the credit in the name of Miss Kate Snashall should have been given to St. John's Church, Sunday School, Columbus, Ohio].
[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

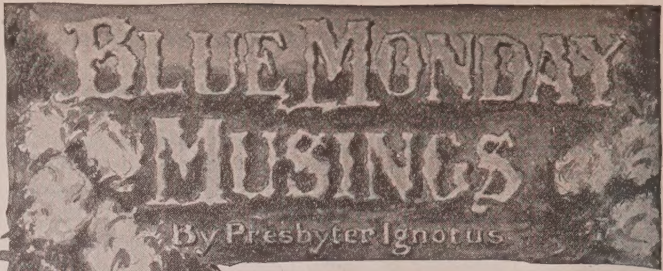
R. H. B.—(1) Although the First Sunday after Easter would take precedence of SS. Philip and James if the two fell on the same day, yet as the latter falls on Monday the Sunday evening service and its collect would appropriately be that of the saints' day.—(2) Whitsunday and St. Barnabas' falling on the same day, the collect for the latter is omitted altogether except where the practice of transferring to a later date prevails.—(3) Same answer as to St. Mark's Day falling on Tuesday in Easter week, the latter taking precedence.—(4) On the evening of the Annunciation (Saturday) use collects for Third Sunday in Lent and the Annunciation.—(5) Use collects for Transfiguration and Seventh Sunday after Trinity.—(6) The bishop may, at his discretion, license a special altar service for a special day, such as would be illegal without his license.

H. P. H.—(1) When, as this year, St. Andrew's Day falls upon Thanksgiving Day, the common practice is to use the service of the former at the early and of the latter at the later Eucharist.—(2) St. Andrew's eve falling on Advent Sunday, the evening service would be the first vespers of the former day and the color red.—(3) Transference of festivals has no official recognition in the American Church. Where it is practised the first available day is chosen for the translated festival. The whole subject greatly needs authoritative consideration and legislation.

AN ACOLYTE.—It is wholly impossible for us to give directions to acolytes when their duties must depend wholly upon the priest's use and the current customs in a particular church.

OLD SUBSCRIBER.—The popular ideas that the Wise Men were three in number and that they were kings rest only on tradition, which has been universally accepted in art.

S. E.—Fridays are observed for the whole kalendar day of twenty-four hours, from midnight to midnight.



I TAKE this article from *Life and Work*, and reprint it with no comment:
"LE CAMARADE BLANC

"George Casey asked me if I had seen the Friend of the Wounded.

"After many a hot engagement a man in white had been seen bending over the wounded. Snipers sniped at him. Shells fell all around. Nothing had power to touch him. This mysterious one, whom the French called the Comrade in White, seemed to be everywhere at once. At Nancy, in the Argonne, at Soissons and Ypres, everywhere men were talking of him with hushed voices.

"I exclaimed that for me seeing was believing, and that I didn't expect any help but a German knife if I were found lying out there wounded.

"It was the next day. At noon we got word to take the trenches in front of us. They were two hundred yards away, and we weren't well started till we knew that the big guns had failed in their work of preparation. We had advanced 150 yards when we found it was no good. Our captain called to us to take cover, and just then I was shot through both legs.

"I fell into a hole of some sort. I suppose I fainted, for when I opened my eyes I was all alone. The pain was horrible, but I didn't dare to move lest the Germans should see me, for they were only fifty yards away, and I did not expect mercy. I was glad when the twilight came. There were men in my own company who would run any risk in the darkness if they thought a comrade was still alive.

"The night fell, and soon I heard a step, not stealthy, as I expected, but quiet and firm, as if neither darkness nor death could check those untroubled feet. So little did I guess what was coming that, even when I saw the gleam of white in the darkness I thought it was a peasant in a white smock, or perhaps a woman deranged. Suddenly I guessed that it was the Comrade in White.

"At that very moment the German rifles began to shoot. The bullets could scarcely miss such a target, for he flung out his arms as though in entreaty, and then drew them back till he stood like one of those wayside crosses that we saw so often as we marched through France. And he spoke. The words sounded familiar, but all I remember was the beginning, "If thou hadst known," and the ending, "but now they are hid from thine eyes." And then he stooped and gathered me into his arms—me, the biggest man in the regiment—and carried me as if I had been a child.

"I must have fainted again, for I awoke to consciousness in a little cave by a stream, and the Comrade in White was washing my wounds and binding them up. I wanted to know what I could do for my friend to help him or to serve him. He was looking toward the stream and his hands were clasped in prayer; and then I saw that he too had been wounded. I could see, as it were, a shot wound in his hand, and as he prayed a drop of blood gathered and fell to the ground. I cried out. I could not help it, for that wound of his seemed to be a more awful thing than any that bitter war had shown me. "You are wounded too," I said. Perhaps he heard me, perhaps it was the look on my face, but he answered gently: "This is an old wound, but it has troubled me of late." And then I noticed sorrowfully that the same cruel mark was on his feet. You will wonder that I did not know sooner. I wonder myself. But it was only when I saw his feet that I knew Him."

"The following letter on the subject appears in our London contemporary, *Light*:

"SIR: I was much struck by the account in *Light* of the Camarade Blanc, as for some time past I have heard of him through the wounded soldiers I came across in the hospitals at Nice. Many of them, men from the Eighty-seventh and One Hundred and Twenty-eighth Infanterie, who have been fighting in the Argonne, have seen him, and on several occasions he has walked through their trenches.

"He has chiefly been observed after severe fighting, bending over the dying and helping them to pass away in peace; he has often been shot at by the Germans, but apparently pays no heed to them. I had heard all this weeks ago, and had been much interested, so that when the article in *Light* caught my eye I translated it into French and gave it to some of the men to read; they said it must be the same apparition which comes to the soldiers in the Argonne; they also added that it seemed to flit from one place to the other, and had been seen by many at Soissons, Nancy, and Ypres.

"Yours, etc., E. B. M."
"Nice, France, June 6, 1915."

I HAVE JUST FOUND (in Dr. Holmes' *Boston*, page 58) a passage from the Autocrat's pen which seems worth reprinting now, when so many are denying that any good can come from war.

"As the wild tempest wakes the slumbering sea,
Thou only teachest all that man can be."

"We indulged in the above apostrophe to War in a Phi Beta Kappa poem of long ago. Oftentimes, in paroxysms of peace and good-will towards all mankind, we have felt twinges of conscience about the passage, especially when one of our orators showed us that a ship of war costs as much to build and to keep as a college, and that every port-hole we could stop would give us a new professor. Now we begin to think there was some meaning in our poor couplet. War has taught us, as nothing else could, what we can be, and are. It has exalted our manhood and womanhood, and driven us all back upon our substantial human qualities, for a long time kept more or less out of sight by the spirit of commerce, the love of art, science, or literature, or other qualities not belonging to all of us as men and women.

"Whatever miseries this war brings upon us, it is making us wiser, and we trust better. Wiser, for we are learning our weakness, our narrowness, our selfishness, our ignorance, in lessons of sorrow and shame. Better, because all that is noble in men and women is demanded by the time, and our people are rising to the standard the time calls for. For this is the question the hour is putting to each of us: 'Are you ready, if need be, to sacrifice all that you have and hope for in this world, that the generations to follow you may inherit a whole country whose natural condition shall be peace, and not a broken province which must live under the perpetual threat, if not in the constant presence, of war and all that war brings with it? If we are ready for this sacrifice, battles may be lost, but the campaign and its grand object must be won.'"

Dr. Holmes wrote during the dark days of the Civil War, with his own son at the front. His penetration went to the root of the matter. It was a war for the future; and the winning of it accomplished that which he desired for his country. It was worth the price. Every word of what he said then is applicable to the larger stage of the great world war now waging; and all the pacifists together cannot alter the fact.

FROM *The Light of Truth*, published by a Roman Catholic clergyman at Grand Haven, Mich., I cut this passage, as an example of the short and easy way to dispose of unpleasant facts:

"I defy the world to mention to me," says Bishop Schrembs, "a single good, unselfish, disinterested, practising Catholic, a man faithful and tried in virtue, who has ever abandoned the Church. It is not good and decent Catholics who leave the Church; it is the rubbish, the rank weeds, the men who are unwilling to square with the Church's morality. These are they who leave the Church, either voluntarily or, in the case of priests, by compulsion. The ex-priest is he that has been silenced, excommunicated, thrown out of the Church because of a scandalous life. There is the fact! I boldly issue the defiant challenge to mention to me one single name of a man who left the Church for disinterested motives in order to better himself spiritually. Protestantism cannot point to a single irreproachable and unselfish convert from Catholicism."

Perhaps the Roman Catholic Bishop of Toledo will explain the renunciation of the Papal obedience by the Baroness von Zedtwitz, one of the founders of the (Roman) Catholic University at Washington, and author of *The Double Doctrine of the Church of Rome*, to go no further for an illustration.

I NOTE IN THAT connection a statement by the Very Rev. H. R. Fairbanks, rector of St. Patrick's Roman Catholic Church in Milwaukee, which is significant, as to the frequent claim of vast Roman Catholic gains:

"Here in the United States there are not even one million Anglican communicants, while in our own Church there is a Catholic population of only about 15,000,000, nearly all of whom are immigrants or their children or grandchildren, who have come to our shores from Catholic lands within the last seventy-five years. If we had kept our own, which should belong to us by immigration and natural increase, we should have not less than twenty-five or thirty millions instead."

THERE ARE no circumstances so poor but that character may display itself and make itself therein. Strength of character lies not in demanding special circumstances, but in mastering and using any that may be given. Our work and daily contact with our fellows form our scene of action, and God blesses with a peculiar blessing the efforts to put to profit not some self-selected occasion, but the actual conditions in which we find ourselves.—*Scott Holland*.

MILITARY SERVICE OF THE CLERGY

Discussion by Bishop of London and Others

MR. CAMPBELL AND THOSE WHOM HE LEFT

The Living Church News Bureau)
London, January 17, 1916)

IT appears that among the Bishop of London's younger clergy there are some few who are still restive under the decision of the archbishops and bishops regarding the question of service of the clergy in connection with the war, and who seem to be so obsessed with the idea of service as combatants as to forget their solemn obligation at ordination to give themselves up wholly to the holy office of priesthood.

"My wilful heart will burst away
From where the holy shadow lay,
Where Heaven my lot has cast."

The Bishop of London has not, of course, yielded to this clamoring to be allowed to leave the post of duty in the ecclesiastical estate, and to desert the flag of the Church for the flag of the nation.

Week before last the Bishop received a deputation of unbeneficed clergy, who presented him with a petition signed by a large number of his clergy, which asked that he would: (1) Consider the possibility of so reorganizing the work of the diocese as will permit of the largest number of the clergy being set free for the whole or part time for work "directly" in connection with the war. (2) Invite all clergy of military age (a) to offer themselves for those branches of national service for which he deems them suitable, (b) to undertake whatever work may, in accordance with this action, be allotted to them. (3) Consider if it be not possible to waive the rule which at present prohibits clergy from serving in the combatant ranks.

In his reply, in a letter addressed to a prominent member of the deputation, the Bishop takes the last point first and says that the desire to share to the full the hardships and dangers of men of their own age at the front can be gratified without contravening the decision of the overruling majority of the bishops which he mentioned in his recent address to his clergy at St. Martin's-in-the-Fields.

"The chaplains are sharing to the full the dangers and risks of the soldiers, and so, also, are the stretcher-bearers. Two chaplains were killed in the last battle and one clerical stretcher-bearer. If you will, therefore, let me know the names and addresses of the thirty-six men, or, indeed, of any other of your fellow-curates anxious to serve as chaplains, if I consider them suitable, and if on inquiry I find that they can be spared from their parishes, I will endeavor to get them posts as chaplains, or failing that, always assuming that their departure would not undermine the spiritual work in their parish and so weaken the nation as well as the Church, I would gladly give leave for them to act as stretcher-bearers."

With regard to the first two requests, it is even easier to meet their wishes, he says. Already the Bishop has asked the chaplain general to use the organization of the rural deaneries to ensure that all hospitals in the rural deaneries, whether private hospitals, or Red Cross hospitals, or military hospitals, are properly cared for from a spiritual point of view. As the war goes on coöperation and reorganization of the work of the diocese will continue. But when all is done the fact will remain that the great majority of the clergy will be needed to keep the heart of the empire true to God at home.

"We have," says the Bishop, "four millions of people in the diocese, and we must not so act and speak as to lead people to suppose that we have discarded 'spiritual' weapons and regard physical force as alone effective. If the priests of the Church were to give this impression it would either shock the consciences or lower the ideals of the laity."

As the Bishop said at St. Martin's-in-the-fields, he wants in the parishes every mourner visited, every recruit commended to the care of the chaplain of the regiment to which he is posted, touch kept with all women left behind, and help given them to invest their separation allowances in some permanent benefit for their homes and children or in the war loan. More than this, they are starting now a chain of unbroken intercession in the diocese throughout the year and are about to prepare the Church to undertake a great mission to the whole nation.

"I think," concludes the Bishop, "that we shall find the already diminishing number of priests in the diocese, no longer reinforced by the large ordinations of recent years, none too many for so mighty a task, and that in the light of the great spiritual issues involved we may 'shorten the days' more effectively by renewed fervor and earnestness in the work of our parishes than by any other course which we can adopt."

The Bishop of Salisbury, who also takes a firm stand in this matter, has again stated his attitude.

"To say," he writes to his diocese, "that, while young doctors are needed for the work of their calling and skilled workers for their trades, the work of the clergy is so superfluous and unnecessary that they can easily be spared from it, is to stultify the

Church, to lose sight of its national importance, and to give such an object-lesson to the country of the unimportance of religion in the national life as will injure and lower it in the eyes of the people, and foster that materialistic spirit which is strong enough already amongst us."

It may be of interest to note that the attitude of the bishops in this matter is also shared by a book reviewer for the *Morning Post*, in his notice of *With the Immortal Seventh Division*, by the late Rev. E. J. Kennedy, chaplain major to the British Expeditionary Force.

"The little book," he writes, "is briefly introduced by the Bishop of Winchester, and is well worth reading, not only as the record of a most genial type of the muscular Christian, but also as proving, if proof be necessary, that it is a great mistake to suppose that clergymen, unless they become actual combatants, cannot serve their country effectively. The 'padre' who defined himself as 'the regimental odd-job-man' uttered a truth, which is strikingly enforced by the experiences of this patriotic parish priest in Flanders."

Dr. Forsyth, principal of Hackney College, and one of the chief pillars and ornaments of Protestant Dissent, writes to both the *British Weekly* and the *Christian World* to clear himself regarding Mr. Campbell's return to Catholicism and reception into the Church.

He wrote some six weeks ago suggesting that Mr. Campbell's critics should wait till he spoke his farewell at the City Temple. There was no reason, as he supposed, that Mr. Campbell would then express his mind towards those he left. Dr. Forsyth now writes to confess in effect his keen disappointment on that occasion and his previous illusions regarding Mr. Campbell, who spoke, as was to be expected, kindly and gracefully of his former relations with them. But on the claim of the Protestant sects to be "as really Churches as the Anglican," Mr. Campbell said nothing.

"He spoke," says Dr. Forsyth, "as if all turned on good feeling. But it is not so, as is shown by the Anglican insistence on reordination, and by Mr. Campbell's compliance. In this he enters the true ministry—he does not pass from one to another. And he unchurches his Christian *alma mater*, stamps as spurious the ministry which he exercised among us, and which the rest of us still pursue."

Dr. Forsyth wrote to Mr. Campbell two letters begging him either to say himself or to give Dr. Forsyth leave to say for him that he did not "unchurch his former church or colleagues," but that he still regarded them as "true churches and ministers" in such a way as he was "not entering the Church, but simply passing from one Church to another," for personal reasons connected with a more convenient exercise of "the gift in him." The result of the correspondence has been that Mr. Campbell declines to say more than he said at the City Temple meeting. As Dr. Forsyth was publicly associated by the newspaper press with a sympathetic relation to Mr. Campbell at the time of his leaving Protestant sectarianism, and as he deprecated criticism of him till he should say what his former colleague thought he ought to say, Dr. Forsyth feels it due both to himself and others to state how the matter stands. Although he says their personal relations are not affected, yet Dr. Forsyth evidently feels very much hurt by this serious blow to his position as a Protestant schismatic.

"This is far from the only case," he writes, "which suggests that we ought to regain enough self-respect to be less easily exploited, less ready and effusive in receiving and accrediting people with obvious popular gifts without inquiring how they stand on the matters for which we exist, and without demanding a period of either training or postulancy sufficient to show that we respect the ministry—if, indeed, we still do so—if we still do more than court the popular or impressive speakers."

A Reuter telegram from Petrograd states that the Metropolitan of Petrograd has visited the British hospital for Russian wounded soldiers. He was received by the British Ambassador, Sir George Buchanan, and, among others, the Rev. Bousfield Lombard, the English chaplain at Petrograd.

Replying to the greeting of the ambassador, the metropolitan said that he prayed for King George and the British people and armies the same as for the emperor and the victory of the Russians. Both nations were fighting heroically the same just and Christian fight. The metropolitan also referred sympathetically to the movement for an *entente* between the Orthodox and the Anglican Churches.

Canon Alexander has stated that the Duke of Westminster had given £200 towards the fund required for the strengthening of the supports of the dome of St. Paul's. Something over £30,000 has been obtained towards the £70,000 needed for carrying on the work. The repairs to the piers have had to be started in the crypt, and the work carried upwards, to the ceiling vaulting.

J. G. HALL.

METROPOLITAN MUSEUM RECEIVES ART COLLECTIONS

J. P. Morgan Thus Fulfils His Father's Intention

DEDICATION OF MEMORIALS AT TRINITY CHURCH

New York Office of The Living Church }
11 West 45th Street
New York, February 7, 1916 }

THE famous Colonna "Raphael," for which the late J. P. Morgan is said to have paid \$500,000, and which has been acclaimed by art critics as the best old master in America; the Gothic section of the Hoentschel collection, and two monumental groups of late Gothic French sculpture from the Chateau de Biron, in Perigord, have been presented by J. P. Morgan to the Metropolitan Museum of Art. Announcement was made Wednesday afternoon, February 2nd, by Edward Robinson, director of the museum.

It had at one time been thought to be Mr. Morgan's intention to dispose of his father's art collection. It will be recalled that the sale to Duveen Brothers, of New York and Paris, of a section of French furniture and sculpture of the eighteenth century, announced April 16, 1915, was the third sale of objects in the Morgan collection. Four million dollars was the price paid, and the Fragonard panels, valued at more than \$1,000,000, were included in the transaction.

A letter received by the museum from Mr. Morgan on Tuesday explained that the gift was "in pursuance of his father's idea." The museum at the same time received formal notification that all works of art from the estate of the late J. P. Morgan had been transferred to the son. A second letter announced the gift of the Raphael, properly called the "Madonna di Sant' Antonio."

This master work was ordered by the nuns of the Convent of Saint Anthony of Padua at Perugia and was painted in that city. It was begun in 1504 and finished after the artist's trip to Florence in 1505.

The altarpiece originally consisted of the centerpiece, the lunette above, and a predella of five panels. The altarpiece, with the exception of the predella, was sold by the nuns in 1677 to one Antonio Bigazzini, and soon afterward came into the possession of the Colonna family. There it remained until 1802, when it became the property of Francis I, King of the Two Sicilies.

When Francis II was dethroned in 1860, the Raphael was taken by him to Spain. In 1870 there was a question of its purchase by the French government, and it was exhibited at the Louvre in Paris. The Franco-Prussian War frustrated the purchase plan, and the painting was lent to the South Kensington Museum. It was more or less openly offered for sale at this time, but it was not until 1894, after the death of Francis II, that Martin Colnaghi bought it. He, in turn, sold it to Charles Sedelmeyer, from whom Mr. Morgan bought it in 1901.

The Hoentschel collection, bought by Mr. Morgan in 1906, when he was president of the Metropolitan, from M. George Hoentschel, a Parisian architect and decorator, has since 1910 been installed in the wing of the Decorative Arts of the museum. It was shipped to this country a few months after its purchase. The collection was in two sections: an eighteenth century section, presented at once to the museum, and the Gothic and Renaissance section. The first consisted of about one hundred pieces; the second contains 332 pieces of early sculpture, furniture, textiles, ivories, stained glass, wood work, and architectural fragments.

The new choir stalls and organ cases, with the marble paving, and other additions to the chancel in Trinity Church, were formally

Memorials Dedicated
at Trinity Church

dedicated at the eleven o'clock service on Sunday morning, February 6th. These new adornments which immeasurably enhance the richness and beauty of the chancel, and of the church, are the gift of Louis V. Bell as a memorial to his parents, Mr. and Mrs. Isaac Bell. The Rev. Dr. William T. Manning, rector, officiated at the service assisted by the clergy of the parish.

The decorations and embellishments of the chancel have been carried out in a most effective way, giving a rare charm of warm contrasting color; with a varied play of light and shade over the soft brown tone of the carving, and the intricate details of canopied stalls, richly carved stall ends and desks. The general character of the work is of the style of the early fifteenth century.

There are canopied stalls on each side of the two bays in the chancel. Each wall stall is surmounted by an elaborate and delicately carved canopy. Dividing these canopies are carved diagonal buttresses, carried on brackets and surmounted by angels playing musical instruments or bearing scrolls and singing. The arms of the end stalls in each bay are adorned with figures of kneeling saints.

The central stall of the south wall of the sanctuary is the rector's stall, distinguished by somewhat more projection and by much

greater elaboration and height of canopy than the others, also having a carved kneeling bench.

The desks in front of the choir, and the ends of the choir stalls, are elaborately panelled and enriched with carving.

The communion rail is made up of panels of delicately carved tracery, with cusping and crockets in the arched heads of the panels, divided by buttressed and moulded piers, and moulded oak base set on marble plinths. The gates are of similar panels with adoring angels carved in the center panels of each fold. Several additional stalls for the clergy, which were much needed, have been provided. The organ has been amplified and re-arranged, providing for pipes on each side of the chancel, enclosed in richly carved and well-proportioned organ cases. The natural zinc color of the organ pipes has been retained, producing a silvery tone at a little distance—a pleasing contrast to the woodwork. The clergy and choir stalls follow generally the former arrangement. It was made possible to carry out the design in all its delicacy of detail and richness of carving through the generosity of the donor and his personal interest in the work.

The marble paving in the chancel is new, and is laid in a pattern of large quarries of black and white marble, with broad borders and steps of Levanto marble, and is part of the same memorial. Nothing has been done more to enrich and beautify the chancel than this pavement, which acts as a foil and provides an admirable background for the dark wood of the stalls, and the rich carving of the altar and reredos.

The architect, Mr. Thomas Nash, ably assisted by Mr. J. Henry Eames, while not slavishly following any of the old examples of similar work, has endeavored to harmonize the design with the existing work and fabric of the church—the beauty of work as a whole resulting in great measure from the success with which this has been accomplished.

All the woodwork has been made of selected oak, stained to a wonderfully rich brown without varnish or surface finish, producing thereby the quality and tone of medieval work, and has been executed with great fidelity and feeling by Messrs. Irving & Casson of Boston.

A wealth of detail has been lavished on all the woodwork. A great deal of charming carved foliage and figure work is only fully revealed by close inspection, carrying out the principles that all parts of the fabric of the Holy Church should receive the same loving care and consideration that the more visible details usually claim—so often to the detriment of the whole work, which should be equally good in every part.

The stalls, communion rail, and organ cases constitute a notable work of art, and will well repay the careful study of those who are interested in the development and advance of work of this character in this country.

The Church Mission of Help held its annual service in Grace Church, Broadway and Tenth street, on Sunday afternoon, January

30th, the Rt. Rev. Dr. Charles Fiske, Bishop-Coadjutor of Central New York, being the preacher. The service was conducted by the

Rev. Dr. Slatery; Father Huntington, O.H.C., leading the special prayers of the society, said in unison; and Father Officer, O.H.C., reading the lessons.

The Rev. Dr. Manning conducted the intercessions, and made an earnest plea for the support of the work. He said we must not look upon this as an *extra* thing in the Church's work; that it was peculiarly the work of the Church. That our Lord, as Shepherd of the flock, left the ninety and nine to seek the one *outside* the fold.

The work, he said, was being seriously hampered for lack of funds; how badly funds were needed could be gathered from the fact that 273 cases were now being handled by the society, with only three visitors on its staff—almost double the number of cases they ought to carry. That the society would be obliged to turn away cases unless more workers were provided, that is, unless the money could be obtained for their salaries. That more annual subscribers were needed; and more volunteers to offer their services.

Dr. Manning said as a final appeal: "If you cannot give your personal service, at least do your share in making it possible financially for the work to go on; so that when the workers hold out their hands to these poor friendless girls, they will be holding out also *yours*."

The secretary, Mrs. L. F. Pease, will be glad to receive at the society's headquarters, No. 37 East Twenty-eighth street, New York City, visitors who wish to know more about the work. Persons outside the city who desire advice will also be welcomed, and such assistance as may be possible will be given. People from distant places have been helped, and the society makes an appeal for support as general as its work.

Attractive programmes have been provided for the morning and afternoon sessions of the Washington's Birthday Conference at the Cathedral of St. John the Divine. These annual gatherings of the Brotherhood of St. Andrew—boys and men—have steadily grown in favor and influence. At the afternoon session in the new Synod Hall, ladies are invited to occupy the galleries. The invitation to the meetings, morning and afternoon, is extended to all men and boys. Membership in the Brotherhood is not required, neither are cards of admission.

The subject of the afternoon is "Lifting Men." The appointed speakers are the Hon. Thomas Mott Osborne, the famous warden of Sing Sing Prison, and Bishop Stearly of Newark.

A new hospital ship, the gift of Mrs. Augustus D. Juilliard to St. John's Guild, was launched at Wilmington, Del., on Saturday afternoon, February 5th. The craft is named the *Helen C. Juilliard*. Mrs. John S. Rogers, a niece of Mrs. Juilliard, was sponsor at the launching. Trustees of the guild and their friends from New York, Washington, and Wilmington, were present in large numbers.

The *Helen C. Juilliard* will go into commission on July 1st. She is 215 feet long and will have accommodations for 1,200 patients. The main deck will be equipped with benches for the mothers and larger children and with hammocks for the smaller children. On the upper deck will be four wards, an operating room, deck spaces for special cases and other arrangements for the care of patients.

In all, the floating hospitals of the guild have cared for 1,601,933 children and their mothers. St. John's Guild was founded in 1866 for the relief of the ailing poor children of the city.

The speaker at the January meeting of the Church Periodical Club was the Rev. Dr. Charles S. Reifsnider of St. Paul's College, Tokyo. He said in part: "One of the greatest forces for good at St. Paul's is the books and periodicals sent by you. Some students have

first been turned toward Christianity through the stories in the magazines. Some have turned from German rationalism and individualism, for it is that which is undermining the Japanese and driving many to suicide. Do you know that five per cent. of the students of Japan commit suicide? The purely western science is destructive, for it is separate from religion. Heretofore the Japanese have never accepted anything without adapting it to their own customs, but this is not the case with rationalistic individualism, and this has been destructive. They have become agnostics and atheists, and depressed and morbid, with nothing to look forward to with this belief. The thinking men in Japan are coming to realize this, as is shown by Baron Okuma, who says they have the best educational system of any nation, but the reason why it is not successful is because it is divorced from all religious ideals. 'We must turn to the West for more Christian institutions if we would take our position among nations; we must eradicate rationalism if we would keep our national life.' So many are questioning and some slight thing turns the scale. Some special instances are a reading of *The Servant in the House*; a moving picture presentation of *Quo Vadis*; even the war pictures in the Sunday Times have brought two boys to Christianity, for they came to realize that if Western philosophy brought about this great cataclysm and perverted the moral ideals of so-called Christians, what would be its result in Japan."

Realizing how much should be given to this and other like work it was a matter of regret to listen to a report of the low state of the Church Periodical treasury.

The February conference of the officers of the Woman's Auxiliary will be held at the Church Missions House on Thursday, February 17th, at 10:30 A.M. The subject for discussion will be: "The Woman's Auxiliary and the clergy how they help and how they hinder." It is hoped that not only the women of the Auxiliary but also the clergy will avail themselves of this opportunity to discuss the advantages and the disadvantages—if there are any—of having a branch of the Woman's Auxiliary in their parishes.

The Seamen's Church Institute of New York was called upon on February 4th to care for over three hundred captains, officers, and men from the seven British ships that were captured by the Germans, the names of which are *Author*, *Trader*, *Corbridge*, *Ariadne*, *Dromonby*, *Farringford*, and *Appam*.

The Institute had lodging accommodations for 518 and is turning from ten to sixty men away nightly. Notwithstanding, it bought and borrowed army cots and bedding equipment and immediately made preparation to lodge and feed an additional number of 300 men. Until these men are sent to England the Institute will lodge over eight hundred men.

GRATITUDE TO GOD

CAN WE be thankful for whatever comes to us in the programme of the year? Why not? George Matheson met that question in this way: "Am I to be thankful to God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say: 'Father, I thank Thee that Thou hast taken away my friend'? Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything?"

"Be still, my soul, thou hast misread the message. It is not to give thanks for everything. It is not to praise God for the night, but to bless Him that the night is not deeper. I have read of the Son of Man that He gave thanks over the symbols of His broken body. Not for the pain, but for the mitigation of pain, did the Son of Man give thanks; not that His body was broken, but that it was broken for me."—*East and West*.

BOSTON WILL RAISE MEMORIAL TO
HON. JOHN D. LONG

Temperance Societies Thus Honor Prominent Worker
MODERNIZING STATE PRISON METHODS

The Living Church News Bureau
Boston, February 7, 1916

AS a memorial of the Hon. John D. Long, the Massachusetts Total Abstinence Society plans to raise a fund of \$50,000, to be used in its general work and especially in committing the young people of the state to total abstinence through moral, educational and religious agencies. Mr. Long, who died last summer, was one of our most esteemed citizens and had been secretary of the United States Navy and governor of this state. From 1890 to 1915 he was president of the Total Abstinence Society. He did much for the cause both by word and example. Writing in the paper of the society, he said:

"My stand for abstinence from intoxicating liquor began as a result, not of early associations or habits, but of later observation and environment. It is not to be denied that intoxicating liquors are indulged in by many respectable people, or that they are associated in some literature and in some society with good fellowship and merry times, or that some persons can use them moderately without apparent injury. But the risk of this is a terrible risk. There can be just as good times and just as good fellowship without them. While I was of a liberal spirit toward all shades of opinion and practice, I felt more and more what all recognize but what all do not take home—the terrible evil of the liquor habit and traffic and the fact that these are the source of far the larger part of the enormous cost of our penal, reformatory, and charitable institutions, with their growing burden of taxation on the people."

To the young people of America Mr. Long sent this message:

"You may think that you have self-control enough to take care of yourself. But the chances are that your self-control will be no more than pasteboard against a Gatling gun if you tamper with temptation and once begin the indulgence. If you want a clear head; if you want a sound heart; if you want a clean conscience; if you want a healthy body; if you want money in your pocket and credit to your name, put your foot right down and say you are going to abstain from the use of intoxicating liquors, and keep the faith."

The appeal sent out by the society in behalf of the Long memorial fund is signed by some of our most distinguished citizens, including Governor McCall, Senators Lodge and Weeks, and former Governors Foss, Crane, Bates, and Walsh. The society was founded in 1871 and its methods are the giving of addresses in public and other schools and colleges; in churches and before educational and civic groups; and the dissemination of facts and figures through its monthly paper, *The Temperance Cause*. Clergymen of eleven denominations and educators in all parts of the state coöperate.

On January 25th by invitation of the Unitarian Temperance Society, a conference of the Allied Temperance Organizations was held, for the purpose of discussing a suggested appeal to the Rockefeller Foundation, to endeavor to put the temperance movement on a united scientific basis, teaching it as an absolute necessity in civilization, without which no nation can be permanently prosperous. A committee was appointed consisting of one member from each of the nine organizations composing the allied body, to carry out the appeal. The Allied Temperance Organizations of Massachusetts was formed in 1913 and comprises nine bodies, viz.: the Anti-Saloon League, the Total Abstinence Society, the W. C. T. U., the Scientific Temperance Federation, the Grand Lodges of Good Templars, the Poster Department of the United Charities, the Church Temperance Society, the Massachusetts Federation of Churches, and the Lord's Day League. Half a dozen other societies coöperate in the work.

Our state prison at Charlestown, though built long ago and situated in a most congested quarter, seems to have breathed in some

of the prison reform theories that are abroad. The Rev. W. B. Whitney, Protestant chaplain there for nearly two years, has recently made a public statement that conditions in Charlestown have been modernized and humanized so far as the material conditions permit. The worst of the old conditions in a typical jail have been abolished, such as the shaved head and the lock step. The prisoners are always referred to as inmates and their cells as rooms. They are not garbed in prison stripes, but wear suits of grey, blue and white shirts and visored caps. They are allowed to provide their own underclothing, if they desire. The men also are provided with many opportunities for recreation, having a band, orchestra, and choir. Many sorts of manual and mental work are carried on, with the purpose of making the inmates into better citizens. There is a good library in the prison and illiterates are taught to read and write by teachers who are themselves inmates. Games of baseball, etc. are played in season. The cells are said to be comfortable, though the fact that part

of the prison was built in 1805 means naturally that conditions are not ideal. There is only one day when a prisoner cannot share in the opportunities within the prison—if his behavior is good—and that is on the day of entrance upon his term. He is then kept in solitary confinement in a dark cell, with a plank to sleep on and only bread and water to eat. This is, too, the only punishment as there is absolutely no beating or stringing up by the thumbs. These things show the tremendous changes in our prison management, which we may hope will result in bringing about a real reform in the prisoners, at least in many cases. We all know that the old system was practically an entire failure. So far as reform went, and even also very largely as a deterrent—though this latter was loudly proclaimed as its essential verdict.

The Bishop of the diocese, who, as noted last week, is spending most of his time away at work for the pension system, preached at the Cathedral on Sunday morning, February 6th, explaining the proposed system. That afternoon the preacher there was the Rt. Rev. Paul Jones, Bishop of Utah.

Dean Rousmaniere has put forth a tentative programme for the Week of Prayer and Preaching in the Cathedral, appointed by the Bishop, from April 9th to 16th. The Dean will meet various groups of the congregation at special times and there will also be two meetings for the whole congregation. The present plan calls for a meeting for men on Monday evening, April 10th; for women occupied in the day on Wednesday evening; of young men on Thursday evening. The meetings for the whole congregation, including the various groups and others, will probably be held on Tuesday and Friday evenings. There will also be a meeting for women on one afternoon and a retreat for men on Saturday afternoon and evening. A committee of the congregation will soon be appointed. The monthly day of devotion, on the last Friday of January, began with an attendance of sixty, which increased to nearly three hundred at noon and one hundred remained till the close at half-past three. The spirit of devotion was manifest throughout the day, the Dean says, and the periods of silence were shared in greater unanimity of spirit than ever before. The people are learning to be "quiet unto God." A large number of men were present. "On one of the buildings in an English Cathedral city," he continues, "is the inscription *Psychês Iatreion*, the 'healing place of the Soul.' Can there be a better description of the ideal Cathedral? The following paraphrase of Mr. Hepher's indicates one of the ways in which the Cathedral 'heals the soul': 'There is no gainsaying the benefit to souls of a church used, not at set times only, but daily and hourly for prayer. Then the unseen world is strangely near to our perception of it. It is not the grandeur or simplicity of its decoration that gives to a church the precious atmosphere of home and of the other world, it is the constant stream of prayer, never long remitted, of which it becomes the treasury.' In February there will be two commemorative days at St. Paul's, both of them national: on Saturday, February 12th, Abraham Lincoln will be commemorated with an address by the Rev. Charles E. Jackson, rector of the Church of the Ascension, Fall River; and on Tuesday, February 22nd, George Washington, with an address by the Rev. John W. Suter.

The annual parochial report of the Church of the Advent for 1915 gives the number of communicants as 1,346; baptisms for the year were 37; confirmations, 41; marriages, 25; burials, 29. The income for parish expenses was \$19,835.30; the expenses were \$19,853.08, leaving a deficit of the merely nominal amount of \$17.78. The grand total received for all purposes was \$47,722.81, as against \$39,447.80 last year. The missionary apportionment was \$4,701, and the parish paid on it \$5,355, an excess of \$654. The parish endowment now amounts to \$177,899.40 (of which \$7,462.05 is the Poor Fund). It is hoped that by 1919, which will be the seventy-fifth anniversary of the parish, the endowment may reach \$250,000.

The Young Woman's Christian Association, founded in Boston on March 3, 1866, is celebrating its fiftieth anniversary this year with a nation-wide members' jubilee by the 974 associations, with a membership of 340,000. During February meetings of various kinds will take place and on March 3rd all the associations will unite in a birthday service of thanksgiving and consecration. The annual meeting of the Boston association was on February 1st, consisting of a dinner, the reading of reports, and the delivering of addresses.

On January 27th over one hundred delegates representing parishes and missions of the archdeaconry of Lowell met at Grace Church, Everett (Rev. Malcolm Taylor, rector), and had an opportunity to see the enlarged church and parish house. A pleasant and profitable day was spent by all the delegates.

St. Ann's Church, Dorchester (Rev. A. G. E. Jenner, rector), sent out invitations to seventeen men's Church clubs in Boston for its highly successful annual service for men, to be held on St. Matthias' Day. The preacher is to be the Dean of St. Paul's. A social hour, with refreshments, follows the service, with speeches by some of the

(Continued on page 521)

Miscellany

Archdeaconry
of Lowell

Jubilee of
Y. W. C. A.

Church of
the Advent

PHILADELPHIA LETTER

The Living Church News Bureau }
Philadelphia, February 7, 1916 }

THE Brotherhood of St. Andrew is about to announce the daily noonday Lenten services which are to be held in the Garrick Theatre and old St. Paul's Church. They promise to be of the usual high order which has been maintained for the past several years. Among the speakers at the Garrick are: Bishop Rhinelander, Bishop Matthews of New Jersey; the Rev. John Mockridge, D.D.; the Rev. Edwin C. Van Etten of Christ Church, New York; the Rev. George Craig Stewart, L.H.D., Evanston, Ill.; the Rev. Z. B. T. Phillips, D.D., St. Louis, Mo.; Bishop Woodcock; the Rev. Wm. Harman van Allen, D.D., Boston; and the Rev. H. Percy Silver, West Point, N. Y. At old St. Paul's will be Bishop Talbot; Bishop Van Buren; the Rev. Floyd W. Tomkins, D.D.; and several of the local clergy. As has been the custom the services at St. Stephen's Church will be under the direction of the Brotherhood of that parish. No announcement has yet been made.

These noonday services have become very popular among the business people and are largely attended. Each year an increasing number of the business people, clerks, salesmen, and managers sacrifice a large part of their lunch hour in order that they may attend. Other religious bodies, including Roman Catholics, have introduced similar services in their downtown churches.

The union dinner of all the Protestant Evangelical Social Unions in Philadelphia was held in Scottish Rite Hall, on Monday evening, January 31st. Representatives from the Church Club and the Clerical Brotherhood were present. About eight hundred men sat down at the tables. Several forceful addresses on the union of Christendom were made. The public press is publishing many letters from representative ministers of all denominations and from clergy of the Church attesting to the great good which they expect to accrue from this meeting.

At the annual meeting of the Pennsylvania Branch of the Woman's Auxiliary, held in St. Stephen's Church last week, Dr. R. B. Teusler of St. Luke's Hospital, Tokyo, was one of the principal speakers. Among the other speakers were Bishop Paul Jones of Utah, Bishop Thomas of Wyoming, and Bishop Van Buren. The meeting was very well attended and great enthusiasm prevailed.

An experiment in the way of a neighborhood meeting was tried in St. Barnabas' parish, Kensington, by the Rev. H. M. G. Huff, last Thursday evening. The announced purpose of the meeting was "to bring together all the members," "to revive the parish life as a social center in its particular neighborhood," and "to encourage each associate to give his loyal support to the work of the parish, which now promises well for a new future and new activities." Bishop Rhinelander was present and presided. Addresses were made by the Rev. H. M. G. Huff and the Rev. H. C. Stone. Following the service a social reunion was held by the members and their friends in the parish house.

St. Barnabas' has been passing through the unfortunate experience so common to parishes located in industrial centers. For years there was a large English population employed in the mills. For a few years past the trade depression has been so great as to make it impossible for the people to secure steady employment there. Many left for employment elsewhere, and the Church lost heavily. Under better conditions there seems reason to believe the parish can be revived.

Bishop Rhinelander, following the instructions of the triers in the case of the Rev. George Chalmers Richmond, pronounced the sentence of suspension for one year before some of the clergy of the diocese and the lawyers interested in the case, last Friday. Mr. Richmond was not present, but immediately wrote a letter to the Bishop in which he announced his intention to disregard the sentence.

The annual meeting of the Joint Diocesan Lesson Board, for election of officers and consideration of schedules for Winter Courses of 1916-17, will be held on Tuesday, February 15th, at ten o'clock at the Church House, Twelfth and Walnut streets, Philadelphia. Copies of schedules to be presented will be sent to all who expect to attend the meeting and others who request them.

EDWARD JAMES MCHENRY.

LUNCHEON OF THE WESTERN
THEOLOGICAL SOCIETY

Important Chicago Conference on Education of Men
for the Ministry

CATHEDRAL PLAN NOT ACCEPTED
IN GRACE CHURCH

The Living Church News Bureau }
Chicago, February 7, 1916 }

ABOUT eighty of the clergy and laity, an equal number of each, were present at a luncheon given February 2nd at Hotel La Salle by five members of the Western Theological Society, the auxiliary of the Western Theological Seminary. Mr. J. O. Heyworth presided. Some very practical speeches were made on the subject of Education of Men for the Ministry. In the opening address Bishop Anderson said:

We are here to consider Church Extension in general, and the Western Theological Seminary in particular. If the Western Theological Seminary were not here, I do not know what I should do. If the seminary had more men and a better equipment, the Board of Missions and myself could revolutionize the diocese. During my episcopate of sixteen years in Chicago I have ordained fifty-five men to the ministry. Fifteen of these came from outside the Church; nine came from outside the diocese, i. e., they were not the products of the Church in Chicago; so that only thirty-one of these candidates came from this diocese, and they came from twenty-two parishes or missions; that is, during the sixteen years of my episcopate one hundred congregations have not given one man for the ministry. Most of the candidates came from two parishes, the Church of the Redeemer, Hyde Park, and Christ Church, Woodlawn. Therefore we have all to get back of the whole question, the question of the ministry. Christianity is the foundation of our civilization. The ministry must be regarded as the promoter of Christianity. In Chicago we have to look to the Western Theological Seminary for the supply of the ministry. We of the clergy have to preach the need of the ministry, and the laymen, too, have to preach it. The seminary has made good so far. It has done all that it promised five years ago, and all that was expected of it. Our laymen who are supporting the seminary want to make its progress more progressive, and we clergy are here to-day to back them up. The character of the work done at the Western Theological Seminary is of the highest order. Perhaps I can best indicate it by the reply of one of its graduates when I asked him his opinion of Dean De Witt. He said, 'The first year I liked the Dean. The second year I thought he was hard on me. The third year I thought he grilled me. Now I feel that I owe everything to him because of the practical training he gave me in the seminary.' We clergy must see to the institution that gets at the soil, this training of men for the ministry, and the laymen must multiply friends for the seminary."

Mr. E. L. Ryerson spoke on the responsibility in the case, and criticised the parishes that had not supported the seminary. Mr. Angus Hibbard spoke of the connection between the seminary and the outsider. Dean De Witt, in a short, vigorous speech, asked for the continuance of the seminary's standard of a thorough education. Incidentally, he said that the seminary had relatively the lowest income, and paid the smallest salaries, of any seminary in the country.

In conclusion, Mr. W. R. Stirling asked for a personal interest and support of the Western Theological Society. He asked for an appeal to the Church as a whole, and not to a few rich men in the Church. Mr. Stirling submitted a plan for maintaining interest in the seminary, which was unanimously adopted. It provides for the organizing of an executive committee and three other committees, as follows: A committee on the coöperation of the clergy to educate parishioners on the seminary; a committee on the coöperation of the laity to get volunteers of men and women, three and four in a congregation, to raise a certain specified sum annually and to maintain that sum during a term of years; a publicity committee to compile a mailing list from the parishes and missions and to issue quarterly bulletins; an executive committee of the chairmen of these committees, with Mr. Stirling of the board of trustees as its chairman. The members of all the committees were elected at the conference.

The parishioners of Grace Church met at the call of the rector, the Rev. W. O. Waters, D.D., on Monday evening, January 31st, in Grace parish house. The meeting was largely attended, but it developed that there were only 104 possible voters under the canon law of the Church, and of these only seventy-four were present and cast their votes. Bishop Anderson, who was there by invitation, presented in his usual able and very clear manner the project for a Cathedral foundation and the possible affiliation of the parishes of Grace, Trinity, and the present Cathedral of SS. Peter and Paul.

Cathedral Plan
Not Accepted

Arguments were advanced on both sides, and in spite of the very clear definitions laid down by those who strongly favored and urged the adoption of the Cathedral Plan that it in no way, by any possibility, could imperil or violate the endowment and other trusts that have already been or may in the future be committed to the care of Grace parish, those who opposed the plan maintained a contrary view, and founded their objections mainly upon such views, and out-voted the advocates of the Cathedral Plan.

The meeting and the voting plainly showed that practically all of the older members of the congregation, many of whom have been from thirty to fifty years connected with the parish, and who, therefore, intimately know its history, condition, and outlook, together with the wardens and all of the older members of the vestry, were unanimously and heartily in favor of the Cathedral project. Those who opposed were very much the younger members of the congregation, and much more recent adherents of the parish.

About fifteen of our clergy in Chicago were guests at a luncheon given by the School of Domestic Arts and Sciences in their rooms in the Tower Building on Monday, January 31st. Mrs. Lynden Evans, a Churchwoman well known for her interest in civic and public work, and president of the board of managers, presided. Many other Churchwomen are members of the board, and of the committees. The Hon. Jesse Holdom of St. Paul's Church, Kenwood, and the Hon. Lynden Evans of St. Chrysostom's are trustees of the endowment fund. The object of the school, as stated by Mrs. Evans to the clergy, is, to speak generally, to help those who undertake the work of housekeeping better to understand housekeeping; and more particularly, to promote the welfare of the community—through its homes by increasing intelligence regarding the varied industries and branches of science upon which all homes depend. This the school does by teaching cooking, home nursing, hygiene, household economics, sewing, dressmaking, and millinery, and by providing opportunities for the consideration of the modern household.

There are day courses, and evening classes for women employed during the day, in all domestic arts and sciences. The classes are planned to meet the needs of two sorts of people: those who wish training in the varied subjects of household service and art for home use; and those who wish to become workers in the trade or professional world. The regular school term is thirty weeks in length, divided into two semesters. There are also three special terms, June, Summer, and September. The cost for tuition varies with the number of lessons and the courses. The fund made from the sale of certain exhibits after the World's Fair, which has been held in trust since by Mrs. Potter Palmer, and now amounts to about \$100,000, was last week given by Mrs. Palmer to the school for its work.

As a testimony to the value of the school to the community, it was related by Mrs. Evans that "The husband of one of our students said recently to one of our teachers, 'Not long ago my wife instituted divorce proceedings against me. Afterwards she became a student of your school, and in a few days asked that the divorce case be stayed.'"

Thursday, February 3rd, was Bishop's Day of the Woman's Auxiliary at the Church Club rooms. The meeting was called to order at eleven o'clock by Mrs. Hermon B. Butler, the president. There were 301 present from fifty-three parishes and missions. The offering of \$75 went to the Bishop's Fund. The treasurer's report showed a total to hand for January of \$2,585.99, and the total disbursements of \$2,213.75, for general and diocesan objects.

The Bishop spoke on the subject of "Our Diocese." He repeated part of the talk given the day before at the luncheon of the Western Theological Society, on the relation of the Western Theological Seminary to the ministry, and to the diocese, which is reported above. Besides stressing that the clergy do not preach the vocation of men for the ministry, and of the lack of men, Chicago, he said, did not give sufficient women for the vocation of deaconesses, or for Sisters, or for missionaries in general. He said that parishes should recognize their need of a deaconess, a woman trained for her work.

The Bishop then spoke of the Cathedral Idea. This, he said, was a diocesan matter. No one parish could handle it. A cathedral building with its organization, a choir school, and many other departments, is needed as a spiritual home of the diocese in the heart of Chicago. At this heart of the city there is going on a process of de-Christianizing and thorough secularizing. The Church is weakest at the center of the city, where it should be strongest as a defense and bulwark of Christianity. The weak spot of the Church in Chicago is that it has no one organization representative of the diocese in any formal way. The diocese as such exists on paper; it has no legal existence, no incorporation. The Bishop is a private individual without a cabinet, or a spiritual home. The Episcopal Church in Chicago is not truly episcopal, but congregational. There is no cohesion in the diocese. There are more than 130 separate parishes and their organizations. A cathedral organization is needed, which will represent the whole diocese and minister to it. The cathedral organization would, the Bishop said, be a citadel and a defense not only of the Episcopal Church, but of Christianity. It would be able to help and support any parish organization that is dying. The present cathedral is a private property, not organically related to the diocese

or owned or controlled by it. In pleading for a cathedral, the Bishop said he had no wish to abandon the present property, but to strengthen and preserve its work.

Finally, the Bishop referred briefly to the Panama Conference. Nothing had happened to disturb the loyalty and affection of the Church so far as her missionary work was concerned. Questions had been raised as to the legislative powers of the Board of Missions by a minority, of which he was one. There were, he said, four Panama conferences: one as originally conceived; one as it was thought to be by its enemies; one as it would have been if there had not been a commotion about it; and one as it will be as a result of the commotion—and the last, he said, was the best of them all.

At a meeting of the Dry Chicago Federation held on Thursday evening, February 3rd, the officers reported the results of the recent canvass as tabulated. There were 7,614 petitions turned in, which averaged from 11 to 12 names each, aggregating 88,761 names, all of registered voters. The number necessary to put the proposition on the ballot is 171,171. There are 775,000 registered voters in Chicago, nearly half of them women. Another effort will be made to secure the requisite number of names in 1917.

"The Dry Chicago Federation, which was organized about a year ago after eight years of effort to unite the temperance forces of the city, feels much encouraged with the progress made during the first year," said a statement issued by the managers. "During the year about 8,000 people have spent time and effort in behalf of this cause. We feel that with the great progress made this year it will be easier to get the required number of signatures of registered voters for the spring election of 1917. A thorough and efficient organization has been perfected throughout the city. The campaign of education will be continued. At the proper time the organization will move unitedly for signatures of registered voters with every confidence of securing more than one-fourth of the total votes cast at the last municipal election.

"All friends of the cause are urged to register so as to be entitled to sign the petition. As in the present campaign, all efforts will be put forth by the management to prevent any from signing the petition or circulating it who are not legally entitled to do so. It is our intention to obtain a petition which is unassailable."

The Chicago Church Federation held a banquet at the Hotel La Salle on Monday evening, January 31st. The Rev. Charles Bayard Mitchell of the Methodist Episcopal Church presided. The purpose of the banquet, as explained by the secretary of the Federation, the Rev. W. B. Millard, was to promote a simultaneous evangelistic campaign of the six hundred churches of the Federation during Lent. It was interesting to hear the criticisms of several who spoke of present-day evangelism, and of its chief exponent, "Billy" Sunday. Dr. Millard said, "I am glad of the work of Billy Sunday, but it would be a calamity if the churches were to depend on him." Mr. Thomas C. MacMillan, a Congregational layman, said, "I am not glad Billy Sunday is coming to Chicago. I should not be honest with myself should I say I was glad. I believe in hand-picked converts." Judge Charles M. Thomson, who spoke for the Presbyterians, said, "Billy Sunday is good enough for me. If God can use him, he must be right with God. I believe, however, that the churches must not depend on him or any other evangelist." The Rev. Dr. Stone, rector of St. James' Church, who was a guest of the Federation, said very wisely, "The churches are too much occupied with trying to amuse their young people, instead of trying to bring them to Christ."

On Monday, January 24th, the Rev. Hugh J. Spencer celebrated his tenth anniversary as priest in charge of St. Margaret's Mission, Windsor Park. The mission has grown rapidly under Mr. Spencer; a handsome church and a rectory have been built, and there is a large congregation of faithful and loyal people who live in this new and quickly growing section in the south of the city. Mr. and Mrs. Spencer were given a beautiful cathedral chimes clock by their congregation on the evening of their anniversary. Bishop Anderson was present at this happy gathering.

The Fox River Valley Church School Institute had a very successful convention at St. Mark's Church, Glen Ellyn, on Sunday, January 30th, beginning at 3:30 o'clock. Mrs. Sarah Fritz spoke on the new curriculum issued by the General Board of Religious Education. The Rev. G. C. Stewart, L.H.D., spoke on the Qualifications of the Sunday School Teacher, and afterwards gave a model class instruction. The Rev. H. B. Johnson was elected secretary of the institute. Dr. Stewart preached at the evening service. There were seventy-five delegates present, a large attendance for a particularly stormy day. The May meeting will be held at St. James', Dundas.

The Illinois chapter of the American Guild of Organists held a festival service at St. Mark's Church, Evanston, on Thursday evening, February 3rd. Organ numbers were given by some members of the chapter, and the choir of the parish sang the choral numbers, which were the Hymn to the Trinity, by Tschaiakowsky, and the

Nunc Dimittis in B flat by Peter C. Lutkin, so long associated with the choir and the work of St. Mark's.

An every-member canvass was made on Sunday, January 30th, at the Church of the Good Shepherd, Lawndale (Rev. David A. Schaefer, priest in charge). The work was

done by thirty-one members of the mission, and in spite of the heavy rain all the canvassers were on hand, and every member of the finance committee took an active part in the canvass. The results were most gratifying. At the close of the day eighty-seven pledges had been received, aggregating \$1,165, as against fifty-one pledges before to the amount of \$777. For missions, there were fifty-five pledges for \$196, as against twelve pledges formerly for \$43. These returns are incomplete and more pledges are expected. The duplex envelopes have been introduced into the Sunday school. The spiritual effects of this canvass are many and encouraging.

For the past two weeks the different branches of the Girls' Friendly Society of the city have been observing "a week" by a special programme, suggested by the national

office, the object of the observance being primarily educational. The North Side branches had their observance at St. Chrysostom's Church; the West Side at the Church of the Epiphany. The South Side branches observed "the week" by a service at Trinity Church on January 27th, when some 200 members and their friends were present. The offering (of five cents or more) was \$20, and is to be used for G. F. S. extension work. The hope is that sufficient money may be raised to maintain an additional traveling secretary for the South.

On Tuesday, January 18th, there was a fire at St. John's Church, Irving Park (Rev. E. J. Nutter, rector). Fortunately it was discovered in good time and was soon put out by the fire department, but the sacristy, the organ, and the east wall of the church were

badly damaged. The loss is covered by insurance. The fire was caused by a defective flue. This is the second fire at St. John's Church within a year.

BOSTON WILL RAISE MEMORIAL TO HON. JOHN D. LONG

(Continued from page 518)

visitors.—The recent parish meeting of Christ Church, Quincy was permeated with a feeling of optimism as everything was going well and a unanimous vote of the vestry was passed to increase the salary of the rector, the Rev. William Granger, to \$1,800, because the vestry felt that the salary "ought to be \$1,800, and also because we wish to show our appreciation of the work of the present head of the parish." Let us hope that there will be many more such reports to chronicle.—The Rev. George E. Osgood, for thirty-five years rector of Grace Church, North Attleboro, observed this anniversary on Sunday, January 23rd. His parishioners presented him with appropriate gifts and a substantial sum of money.—St. Paul's Society of Harvard University has elected the following officers for the coming year: President, J. P. Thurber, '17, of Milton; vice-president, F. A. Hill, 2nd, '18, of New Rochelle, N. Y.; secretary, H. N. MacIntyre, '18, of Boston; treasurer, R. N. Howe, '19, of Hyde Park; member of the graduate advisory committee, R. H. Gardiner, '76.

J. H. CABOT.

BURDENS

MOST PERSONS, indeed, all who have come to the age when life has responsibilities, have burdens of one sort or another. Some shirk their burdens, others fret and groan under them, comparing their size with that of their neighbors' loads, forgetting that size is not always an indication of weight or quality. Still others bear their burdens patiently, even with a smile.

The reason many burdens are painful lies with the bearers themselves. They add to their weight in various ways by taking up with them certain unnecessary cares. They try to carry them alone, forgetting that there is always One standing ready to stretch forth a helping hand, and who will give to none that which is beyond his ability to carry. Burdens must be borne, it is true. But there are some, heavy ones, with which the bearer would surely be loth to part, for the sorrow which the parting would bring would be greater than the care and responsibility which makes up the present burden. The carrying of a weight, day after day, if it be one which it is right to carry, develops the qualities of strength and endurance; indeed, the weight may eventually cease to be felt. The skilful surgeon often has to inflict temporary discomfort—even pain, it may be—for the sake of the ultimate good. So it is with the Great Physician; "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

There is always the possibility of obtaining relief by fervent prayer. The burden may not be lifted, but help will be given in bearing the weight of it, and strength to wait patiently for the time to come when the weary shoulder shall be eased, and the hands delivered from their sordid toil, because the time has come to enter into the Land of Promise.—*Waterbury American*.

RELIGIOUS STATISTICS OF 1915

THE annual statement of statistics of religious bodies in the United States for 1915 is now made public by the Federal Council of the Churches of Christ in America, under whose auspices the statistics are compiled. As usual the statistician is Dr. Henry K. Carroll, who has for many years made a specialty of such statistics.

The following tables are supplied by the Federal Council, being matter printed in advance such as will appear in the Federal Council Year Book:

DENOMINATIONS	SUMMARY FOR 1915			NET GAINS FOR 1915		
	Ministers	Churches	Communi- cants	Ministers	Churches	Communi- cants
Adventists (6 bodies)	1,233	2,742	106,347	26	76	5,229
Baptists (15 bodies)	43,546	57,520	6,307,055	65	5	130,838
Brethren Dunkards (4 bodies)	3,554	1,260	123,844	121	d29	2,369
Brethren (Plymouth) (4 bodies) .....	.....	408	10,566	.....	.....	.....
Brethren (River) (3 bodies)	224	105	4,903	.....	.....	.....
Buddhists (2 bodies)	15	74	3,165	.....	.....	.....
Catholic Apostolic (2 bodies)	33	24	4,927	.....	.....	.....
Catholic (Eastern Orthodox) 7 bodies)	338	419	467,500	d3	18	5,000
Catholic (Western) (3 bodies)	19,462	15,302	14,079,208	405	208	187,795
Christadelphians .....	.....	70	1,500	.....	.....	88
Christians	1,066	1,860	113,887	.....	.....	.....
Christian Catholic (Dowie)	35	17	5,865	.....	.....	.....
Christian Union	360	320	16,300	6	18	1,083
Church of Christ Scientist	2,828	1,414	85,096	156	78	.....
Churches of God (Winebren- narian)	440	493	28,650	20	4	3,224
Churches of the Living God (Colored)	101	68	4,286	.....	.....	.....
Churches of the New Jerusalem (2 bodies)	147	151	9,713	4	4	42
Church Transcendent	2	3	144	2	3	144
Communist Societies (2 bodies) .....	.....	22	2,272	.....	.....	.....
Congregationalists	5,923	6,108	771,362	.....	15	8,180
Disciples of Christ (2 bodies)	8,261	11,143	1,622,821	.....	.....	.....
Evangelical (2 bodies)	1,564	2,601	205,255	d5	3	10,720
Faith Associations (9 bodies)	241	146	9,572	.....	.....	.....
Free Christian Zion Church	20	15	1,835	.....	.....	.....
Friends (4 bodies)	1,471	998	120,712	d44	d1,292	.....
Friends of the Temple	3	3	376	.....	.....	.....
German Evangelical Protestant German Evangelical Synod	1,085	1,378	264,097	27	13	.....
Jewish Congregations	1,084	1,769	143,000	.....	.....	.....
Latter-Day Saints (2 bodies)	4,135	1,680	397,000	335	55	22,000
Lutherans (21 bodies)	9,688	15,269	2,434,184	238	d951	d10,786
Scandinavian Evangelical (3 bodies)	629	857	72,900	.....	.....	.....
Mennonites (12 bodies)	1,476	760	61,331	63	24	3,994
Methodists (16 bodies)	42,088	62,728	7,472,108	163	314	144,079
Moravians (2 bodies)	149	147	21,146	2	4	531
Nonsectarian Bible Faith Churches	50	204	6,396	.....	.....	.....
Pentecostal (2 bodies)	890	378	33,409	88	134	4,613
Presbyterians (12 bodies)	14,012	16,530	2,104,039	69	d290	69,148
Protestant Episcopal (2 bodies)	5,621	8,141	1,051,696	d8	139	25,648
Reformed (4 bodies)	2,155	2,782	502,602	d22	12	23,651
Reformed Catholic .....	.....	6	3,250	.....	.....	.....
Salvation Army	2,961	941	27,664	53	37	207
Schwenkfelders	6	6	1,043	1	.....	4
Social Brethren	15	17	1,262	.....	.....	.....
Society for Ethical Culture	7	6	2,450	.....	.....	.....
Spiritualists .....	.....	2,100	200,000	.....	.....	.....
Theosophical Society .....	.....	154	4,714	.....	.....	.....
Unitarians	512	469	70,542	d12	d6	.....
United Brethren (2 bodies)	2,185	4,022	360,387	d78	d76	17,171
Universalists	656	763	55,000	.....	.....	.....
Independent Congregations	267	879	48,673	.....	.....	.....
Grand Total in 1915	180,604	225,333	39,380,670	1,716	d160	653,592
Grand Total in 1914	178,888	225,493	38,727,078	3,810	1,321	782,007

NET GAINS IN COMMUNICANTS OF RELIGIOUS BODIES IN THE TWENTY-FIVE YEARS, 1890-1915

RELIGIOUS BODIES OF UPWARD OF 300,000 COMMUNICANTS	Returns for 1915	Returns for 1890	Net Gains in 25 Years	Percentage of Gain
Roman Catholic	14,049,063	6,231,417	7,817,646	125+
Methodist Episcopal	3,657,594	2,240,354	1,417,240	63+
Southern Baptist	2,705,121	1,280,066	1,425,055	111+
Methodist Episcopal, South	2,072,035	1,209,976	862,059	71+
Baptist (Colored)	2,018,868	1,348,989	669,879	50+
Presbyterian, Northern	1,495,157	788,224	706,933	90+
Disciples of Christ	1,363,163	641,051	722,112	113+
Baptist, North	1,252,633	800,450	452,183	56+
Protestant Episcopal	1,040,896	532,054	508,842	96+
Lutheran Synodical Conference	821,386	357,153	464,233	130+
Congregationalist	771,362	512,771	258,591	50+
African Methodist Episcopal	620,000	452,725	167,275	87+
African Methodist Episcopal Zion Lutheran General Council	568,608	349,738	218,820	62+
United Brethren	470,771	324,848	145,925	45+
United Brethren	356,072	164,640	191,432	116+
United Brethren (South)	339,215	202,474	136,741	68+
Presbyterian (South)	332,339	179,721	152,618	118+
Latter-Day Saints, Utah	330,000	144,352	185,648	77+
Reformed (German)	320,459	204,018	116,441	57+
Totals	34,584,742	17,965,069	16,619,673	93+
All other bodies	4,795,976	2,653,238	2,142,738	71+
Grand total	39,380,718	20,618,307	18,762,411	91+

History of St. Peter's, Perth Amboy

SOMEHOW, the dreams of the founders of Perth Amboy, N. J., were never fully realized. To begin with it was the capital of the province of New Jersey. It is situated on one of the most beautiful and commodious bays in America. Quite naturally a vessel sailing into the western hemisphere would enter port at Amboy. In the later part of the seventeenth century the bay was crowded with vessels. It was at this period that it was referred to as "The metropolis of America." Then without any apparent reason the larger vessels sailed by Perth Amboy and entered the New York harbor. The riches of Europe



ST. PETER'S CHURCH, PERTH AMBOY, N. J.

were unloaded on Manhattan Island, and New York appropriated Perth Amboy's title. Then the day came when Governor Morris moved the capital to Trenton. In that same year an epidemic of smallpox swept the community and many of those who had dreamed dreams and had visions were laid to rest in the churchyard.

One institution in Perth Amboy, however, never lost faith: St. Peter's Church. The founders of the church built for the future. It was incorporated July 30, 1718, by Royal Charter of George I. "Thomas Gorden, John Barclay, and George Willocks," so read the records, "gave land which is held by the parish and constitutes a handsome endowment. Mr. Willocks gave the land on which the present church stands and a house and two acres near by for a parsonage." This was in 1718, nearly two hundred years ago. To-day these two acres have increased a hundredfold in value.

St. Peter's has been particularly fortunate in selecting its rectors. Only once do you find the name of an unworthy priest serving at her altar. In 1711 is written, "— became our pastor. He fell into bad personal habits and soon fell out with his congregation." But at the very beginning those two indefatigable missionaries, Keith and Talbot, arrest the attention. "When all the Churchmen in the province get together," says one, "we make up about twelve communicants. The people of the town are a mixture of all persuasions."

"The Rev. James Skinner served the parish for thirty-six years." This, however, was an assumed name. Mr. Skinner was said to have been one of the clan McGregor in Scotland, which clan had been outlawed by the British government. He took part in the rebellion of 1715 and is said to have been wounded in the battle of Preston Pans. After finding that he was *persona non grata* to the government he assumed the name of a friend in Edinburgh and fled to America.

Then follows the name of the Rev. Robert McKean. He was the brother of Governor McKean of Pennsylvania, and the name is still illustrious in the state. On the tombstone in the churchyard are written these words: "An agreeable companion, a rational divine, a skilful physician, and in every relation of life a truly benevolent and honest man. Fraternal love has erected this monument."

He was succeeded by the Rev. Mr. Preston, chaplain of the Twenty-sixth Regiment, who served the parish until 1774. "Under his administration the congregation steadily improved." From now on, however, war clouds were hovering over the land. "During the war the church was laid open to the injuries of the weather; the works inside were torn to pieces, the church itself was used as a stable, the graves and monuments were exposed to injury; against the headstones the fires were lighted by the

soldiers to cook by, and the flat tombstones were used as tables for their food."

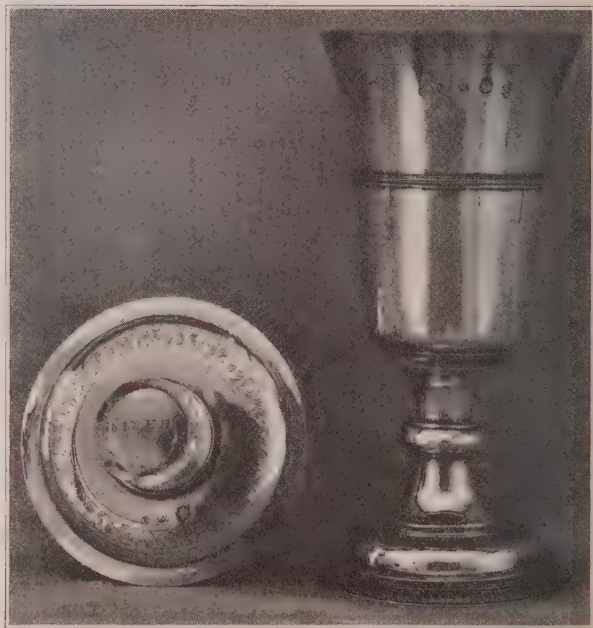
The Rev. Messrs. Abraham Reach, John Hamilton Rowland, Joseph G. J. Bend, George Hartwell Spieren succeed each other. Mr. Spieren was ordained in St. Peter's by Bishop Provost. This was the first ordination in New Jersey. He "was an Irishman, profoundly versed in language of Greece and Rome, not unacquainted with the delicacies of the English, and a powerful preacher and a beautiful dancer. He did not remain long," the writer adds, "but soon moved to South Carolina." The Rev. Henry Vandyke, Richard Channing Moore, James Chapman (thirty-two years). A mural tablet in the church says of Mr. Chapman, "Mark a perfect man, and behold the upright, for the end of that man is peace."

The convention of 1786 was held in St. Peter's. This convention was of the greatest importance to the Church. A memorial was presented to the General Convention which procured the rejection of "the proposed Book of Common Prayer" and secured from England the consecration of Bishops White and Provost and later secured the present Book of Common Prayer and union of all the churches in the states.

On September 23, 1728, the vestry passed a resolution of thanks to the widow of the Rev. John Talbot of Burlington for the gift of a chalice and paten. This chalice bears the date of 1612 and is possibly the oldest chalice in use in the American Church. The parish is also in possession of a Queen Anne set of communion silver.

The plant of St. Peter's is one of the completest in New Jersey. It consists of a well-appointed church; a modern parish house, and a new rectory.

The present rector is the Rev. W. N. Jones. Since his coming the activities in the parish have been quickened into new life. The parish house has been converted into a social



COLONIAL ALTAR PLATE AT ST. PETER'S CHURCH,
Perth Amboy, N. J.

center. There are boys' clubs, men's clubs, military organizations. The rector is not only alive to the needs of the parish but he is taking an active part in civic affairs.

Perth Amboy is a growing city. Who can tell? The dreams of the founders of this city by the sea may have only been delayed. New York harbor is crowded to its fullest capacity. Already the government is talking of deepening the Amboy bay. It may be. But anyhow St. Peter's stands strong and anxious and willing to do her part in realizing the hopes of those who once called Perth Amboy the metropolis of America.

THE WISEST and the best of all ages have agreed that our present life is a state of trial not of enjoyment, and that we now suffer sorrow that we may hereafter be partakers of happiness.—*Sir W. Scott.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

TOPICS FOR A SOCIAL SERVICE MISSION

LAST spring the Joint Commission on Social Service appointed a sub-committee to make plans for a social service mission to be held in Advent of last year. The committee determined to coördinate its efforts with the Nation-wide Preaching Mission, for which plans had already been made by a number of dioceses.

After some consideration of possibilities by the sub-committee and correspondence with Dr. Freeman, the secretary of the Commission on the Nation-wide Preaching Mission, it was decided that the most feasible way to accomplish the purpose of the commission would be to suggest certain social service topics for consideration by the various "missioners."

Such a list, based upon the Lord's Prayer, was prepared. It follows:

1. *Our Father.* Our relation to God necessitates a relation to man. We must approach the divine with our brother.

2. *The Kingdom.* To the prophets of Israel the kingdom was Israel—a social fact. Christ did not take away from this idea its social meaning. He universalized it by making it include humanity; He deepened it by interpreting it as an inner kingdom. It is both individual and social.

3. *The Will of God.* "There is a divine order in human affairs. It is not always the order that exists, but that ought to exist. God knows it and wills it. It is for man to discover it and to achieve it."—*Emile de Laveleye.*

4. *Daily Bread.* Man does not live by bread alone but he does live by bread. A just economic system will secure for all the necessities of physical life. It is by means of the system of production and distribution of wealth that the prayer for daily bread is answered.

5. *Trespass Against the Neighbor.* Trespass is entering upon another's preserve without his consent. Each man's sacred preserve is his own personality. Child labor, over-employment, unemployment, etc., commit trespass, violate the sacred rights of individuality.

6. *Deliverance from Evil.* The curse of the poor is their poverty. Intemperance is an effect of poverty rather than a cause. Immorality is most flagrant where wages are below the level of the standard necessary to maintain the family in decency and reasonable comfort.

7. *Christ Jesus Himself as the Teacher and Founder of the Ideal Social Order.* He is the embodiment of the law of the kingdom—the law of service; of the principle of the kingdom—the sacrifice of the present for a better future; of the cost in blood and agony of ultimate principle. Shall we follow Him in this age of the Social Question?

This outline is reproduced at this time because it is believed to have more than a passing value.

COUNTRY COLORED GIRLS IN THE CITY

The inexperienced country colored girl who has no conception nor idea of the dangers she is to meet in a large city continues to come to town, and for her the Philadelphia Association for the Protection of Colored Women carries on a persistent work which improves steadily.

In comparing the yearly number of girls traveling forth from the South by boat line, the association finds that the number this year is not quite as large as in the past years. This it feels is due to two causes: first, the result of literature which it has sent South setting forth conditions in the Northern cities, intended to discourage immigration in large numbers; and, secondly, because boat lines are carrying more freight than formerly. One of the interesting cases of the year is that of a young girl only sixteen years of age coming from Sussex county, Va., going to Wildwood, N. J., to join her mother, who had gone ahead to find employment for them both. Being poor, she could only send the girl her carfare. When the girl reached Philadelphia she was tired and hungry. The association's worker carried her to the Camden side where she later boarded a train for Wildwood, gave her her breakfast and a little carfare, so if she missed her mother who was to meet her at the station she might ride to the address given her. The girl was very grateful and after reaching Wildwood sent a very nice letter saying

how grateful she and her mother were for the help. She said, "I was so tired and hungry I would have gone with most any one if I had not met you."

COÖPERATION OF CHURCH AND CHARITABLE ORGANIZATION IN PENNSYLVANIA

One of the most important activities of the Pennsylvania diocesan commission was the working out of a plan by which mutual coöperation may be obtained between the rectors of the various parishes of the city and the Society for Organizing Charity. Ten meetings, with an attendance of from ten to sixty, were held in different churches. These meetings were of the nature of a conference between the rectors, interested persons, and the directors and district superintendents of the Society for Organizing Charity. Misunderstandings as to the functions of the society were removed, and clearer convictions were formed as to how the Church in her various parishes can best influence, supplement, and support the work.

Further a comprehensive list will be published, in map form, of the districts of the society of the Episcopal Churches therein. This list and map will be extremely valuable and should be in the hands of every rector for ready reference.

In response to a request from the convocation of South Philadelphia, the commission has also begun the preparation of a map showing the social conditions of certain sections of the city. In time it is hoped that a complete survey of the conditions pertaining in North and South Philadelphia will be obtained.

CHILD LABOR IN YOUR NEIGHBORHOOD

"How much child labor is there in your town? Do you know?" Helen Dwight asks.

"Do you know what legal right the small boy on the corner has to sell you a paper? Is he a licensed vendor? Is his schooling going on in spite of his selling?"

"Do you know how many children work in factories or stores or offices in your town? Do you know during what hours they work? Do you know how many children work at fruit stands, in bowling alleys, at soda fountains, as messengers, as delivery boys?"

"Do you know how your state child labor law is enforced? How your juvenile courts enforce it? How your children's societies enforce it? Do you know whether the factory inspector, board of education, or superintendent of schools issues work permits in your town? Do you know what a work permit looks like?"

"Child labor has come to be too much an abstract problem with us," Miss Dwight points out. "We are apt to regard it as a Cause—something uplifting and worthy, but remote from us. We may believe in the principles of child labor reform, but we are not likely to apply them to the children who live about us."

CLEVELAND HELD a social service Sunday recently under the auspices of the Federated Churches. A prayer of Rauschenbush was used and a hymn of John Haynes Holmes. The programme was arranged by the Social Betterment Committee of the Federated Churches. There was a good deal of religion in a general sense but not a great deal in the sense in which Churchmen use that phrase.

THE PAPERS on accident prevention read some months ago at a round table luncheon in Columbus have been published as a safety bulletin of the Industrial Commission of Ohio.

THE NATIONAL CHILD LABOR COMMITTEE will this year put before Congress a bill to forbid the inter-state shipment of child labor products.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

WAR AND THE CHURCH

To the Editor of *The Living Church*:

THE writer has been variously criticised for saying that as God is Love, according to the Christian religion, war, the creation and expression of hatred, cannot possibly be in accord with the mind and will of God. One would think such a self-evident truth should not require argument.

And we have said that nationality, as opposed to international human brotherhood, has always been the chief cause of the horrors of war, and that therefore selfish nationalism is a very evil thing. Who, gifted with any degree of common sense, could not see this if they would? The God of love, peace, unity, order, cannot possibly approve of the theory that every so-called nation is possessed of divine authority to build itself up by hating and crushing its rivals by trickery, robbery, and murder, on a colossal scale. Yet all the advocates of and apologists for war, in all the ages, have asked us to believe just that: that if any nation makes war, and "believes its cause to be just," it is the sacred duty of all subjects and citizens to carry on the war to a finish, under the invocation of God. This is exactly what most of the clergy of all the nations at war are teaching.

As little time ago as the reign of Victoria of happy memory, within the memory of many of us, war between England and Germany would have been unthinkable. England and Germany looked upon themselves as the twin lights of the world, the leading exponents of civilization and "the principles of the Reformation." If commercial and political rivalry and jealousy were arising between them it was overshadowed by their common devotion to law, order, respectability, precedent; the Bible as the supreme rule of faith (however crazily interpreted).

What they have sunk to now may be shown by innumerable excerpts I could make from both English and German newspapers, not to say the public teaching of distinguished statesmen and ecclesiastics. Hatred of "enemy people," joy in despising and injuring them in every possible manner, is the keynote of the whole. There is such a thing as "war insanity," and this insanity has taken possession of the so-called "souls" of all the peoples at war. It must, in the very nature of the case, to keep the war going. Listen to this, from a recent number of a prominent German newspaper, the Hamburg *Fremdenblatt*.

"We may assure the hundreds of thousands of Germans whose only consolation in their present depressing lives is the hope of punishing England, that destructive engines of an entirely new and immensely powerful type have been evolved for the use of our airships, and that as soon as the meteorological and other conditions permit, these will do their work in London. The destruction of the old cities of Sodom and Gomorrah will, we hope, be repeated in these latter days, and the outraged German people will have their righteous thirst for revenge on the stronghold of lies, treason, and foul assassination quenched to satiety."

Isn't this a sweet way for Christians to talk about each other? And it isn't only talk, but hellish endeavor to injure and destroy, by as diabolical cruelty as the world has ever seen. Those of us who chiefly sympathize with the Allies must not say or think that the Germans are wholly to blame. They are not. There is plenty of satanic hatred, glamored in the livery of heaven, to be seen in the sayings and actions of the Allies. "To hell with the enemy," has been the inspiration of every battle charge since the world began.

Thank God, we are at peace in this country, that Americans of English and German antecedents still can be kind to each other. But we have a vast and powerful influence at work seeking to sink this country beneath the iron heel of militarism, to create a tremendous army and navy, and bring us to just the state of "preparedness," fear, and suspicion that let loose the dogs of hell in the old world.

Militarism is essentially nationalistic, and it is the national idea, as opposed to the international idea of human brotherhood, that has forever been the prime cause of war.

Oh, when will the Church wake up, and really work for the world states, the Christian commonwealth of humanity? Once firmly established, that would put an end to all wars, and such perfectly ridiculous and enormously wicked racial hatred among Christians.

Really, should not the Church of Jesus Christ, as expressed by its "bishops and other ministers," try to establish on earth the sort of human brotherhood and government that every bishop and other minister *knows*, perfectly well, Jesus Christ wishes?

To quote from the last *Church Prayer League Quarterly* of the Order of the Holy Cross:

"I will venture to say this, that if all the ministers of Christ's gospel were with one voice constantly, courageously, earnestly, to preach to the nations a truce of God, and were to denounce war, not merely as costly and cruel and barbarous, but as essentially and eternally unchristian, another war in the civilized world would be impossible."—*Henry Richard*.

But to realize what most of the clergy, of all Churches, Roman, Anglican, Orthodox, Protestant, really teach on the subject is enough, almost, to make one give up hope that Christ's Kingdom will ever come. How silly, to sing "Thy Kingdom come, O Lord!" and then to preach war! Could any inconsistency possibly be sillier, or more glaring? God helps those who help themselves; "*laborare est orare*," the effectual prayer, most effectual with God, is the prayer of doing. The Christian Church could make wars forever impossible, or at least most unlikely, within ten years if she really taught the doctrine of Jesus Christ, as expressed in her own higher teaching. A few bishops, priests, and laymen do, here and there; but what are they among so many?

When we read of our great and good president, who has so far successfully kept us out of the horrors of this world cataclysm, preaching that "we live in a world we have not made ourselves, and so cannot alter," and therefore we must have a vast army and navy, and what that logically implies—war—it is almost enough to make one who has any degree of the vision of God despair of the future of the Church and the world. As if all that were required to alter human society were not that enough men and women should want to alter it!

FRANK A. STORER.

DEMOCRACY IN THE LITURGY

To the Editor of *The Living Church*:

IT was very interesting, to me at least, that article from Father Tucker's pen on Democracy in the Liturgy. It was also somewhat startling, especially in view of the fact that Father Tucker is a bachelor in divinity and, I believe, a Socialist.

Father Tucker says that "Jesus disclaimed the title of king." Surely a statement like that predicated an ignorance of Jewish Messianism that is most remarkable. The latest and apparently the most scientific schools of Biblical criticism, far from denying the essential part played by Messianism in the claims, the deeds, and the mission of the Lord Jesus, have emphasized them so that often there has seemed but little else left. If there is one thing perfectly plain in the Gospels looked at in the light of scientific criticism, it is that the Lord did claim to be a king, a supernatural king, the Messiah, the Anointed One. If indeed as Father Tucker would have us think it is incompatible for a man to be a democrat and a worshipper of a deity who is the King of Earth and Heaven, then we must regretfully say good-bye to Christ.

Every now and then one finds a statement that our Lord by calling Himself "Son of Man" wished to emphasize His being on the level of His followers and of all humanity. A few months ago I read it in a report in one of the Church papers of a sermon delivered by the Bishop of Michigan. Now Father Tucker says that "His favorite description of Himself is surely the most democratic and least monarchic of all titles—Son of Man." But surely everyone who is in touch even slightly with modern criticism is aware, when he thinks of it, that a very large number of critics claim that this was a common title in our Lord's time for the expected Messiah, or King; and that even Dr. Driver, unwilling to go so far, says that probably the Lord's use of the term was *pedagogic*—"It veiled His Messiahship during the early part of His ministry, till the time was ripe for Him to avow it openly" (art. on "Son of Man," Hastings *B. Dict.*).

Nor can I see that when the Lord taught that God was the Father He denied that He was the King as well. Oriental fathers were, I believe, not infected with the twentieth century American notion that a family is a democracy where the children may outvote their parents. Fatherhood of course involves love, but it involves superiority as well. When Jesus says that God is our Father, the people who heard Him first, and I think most of us now, think of Him as a wise and benevolent Autocrat.

I am writing this letter because I am a Socialist in economics, a democrat in political theory, and fraternal by disposition. I wish to bear testimony that I can see no reason whatever why I or any other man cannot look on himself as the brother of and co-worker with every other human being, and yet bow low in reverence and humility before the Almighty who is greater than any of us. Nor can I fail to feel the power and beauty of the Collect for the Third Sunday in Lent. Surely the mighty hand of God is stretched out still, and surely we have enemies, the forces of greed and lust and

selfishness, the world, the flesh, the devil. Why *not* pray for the aid of the former against the power of the latter? One suspects, on the whole, that Father Tucker has a slight attack of dislocation of democracy. He has it transferred from his duty toward his neighbor, where it ought to be, to his duty toward God.

Yours sincerely,

BERNARD I. BELL,
Dean of Fond du Lac.

PROTESTANTISM

To the Editor of *The Living Church*:

I NOTICED in your issue of January 22, 1916, under "Blue Monday Musings," a paragraph in regard to the title of the Moravian Society. It may not be generally known that in 1749 an Act of Parliament recognized the Moravian Society as an "ancient Protestant Episcopal Church." In the census report on religious bodies in the United States (1906), this fact is stated, with the following comment: "This gave it standing and privileges in all British dominions."

A study of the various so-called "Protestant" bodies discloses the fact that with one exception (the Methodist Protestant) not one of them is sufficiently loyal to the title "Protestant" to use it in connection with the naming of the denomination, and even the Methodist Protestants use it as against another body of Methodists. Now, is it not true, that each "Protestant" denomination is Protestant as much in its attitude toward the Protestant Episcopal Church as it is toward the Roman Catholic Church, if not more so? These denominations love the Protestant Episcopal Church as cordially as they love the Roman Catholic Church. I have had evidence of it in my ministry. The fact that the Anglican Church repudiated the claims of the Roman Bishop to be the universal Vicar of Christ, and also repudiated all merely papal doctrines did not make the Church simply a "Protesting" body; on the contrary, it was an assertion of her true Catholicity, once for all, and I cannot find from history that the Anglican Church ever became Protestant in title in order to remain Catholic in doctrine, or to preserve her Apostolic heritage. Some of us forget that we are Catholic, in our zeal to be Protestant, and we talk a great deal and indulge in a great deal of sentimental nonsense concerning our "union" with our "Protestant brethren," when, as a matter of fact, our "Protestant brethren" have less use for our doctrine, discipline, and worship than they have for those of Rome. The average "Protestant" cannot understand a religious body which calls itself "Protestant," but denies that it is a Protestant sect, and claims to be a branch of the Holy Catholic Church. The man in the street cannot swallow the title "Protestant-Catholic." Have you ever noticed, in your experience, how the Roman priest of a town is called "Father" by every "Protestant," while it surprises the average "Protestant" if a priest of the Protestant Episcopal Church is called, by his own people, by that title? Our "Protestant brethren" refer to us as "exclusive, narrow, and ecclesiastical snobs" because we do not join with them in all sorts of schemes for union, because we do not accept some expedient for "getting together," because we do not rave hysterically over some high-priced evangelist of the vaudeville type. They say to us, "If you are really Protestants why don't you come and play with us? We are Protestants, too?" The Protestant Episcopal Church claims that it has had a continuous existence from apostolic times, and that statement is either true or it is false; if it is false, then the Protestant Episcopal Church is teaching false doctrine, and is not worthy of our allegiance; but if the claim is true, then such continuous organic life did not require that at some stage in its history it should change its title to indicate, to most people at least, that it was simply a Protestant sect, the outcome of the Reformation.

Faithfully yours,

Laurel, Md., January 22, 1916.

WM. R. RUSHBY.

PROHIBITION'S PROBLEM

To the Editor of *The Living Church*:

I WOULD not further burden your columns with any expression of mine, were it not in the hope of contributing something that might be deemed as worth saying.

The Rev. George E. Swan touches the heart of the matter when he asks if the traditional teaching, as stated in my letter, is the last word on the question of dealing with the drink evil.

In my judgment, it is not the last word, but it is the first word. Neither is Prohibition the last word. There is something to be reached beyond that. It will not do to say, "high license has failed; all restrictive measures hitherto attempted have failed; let us fall into line with the masses and try the short and easy method of Prohibition": for Prohibition is a negation of first principles, of the first word enunciated by Christ. It is simply an evasion of the responsibility that is laid upon us.

Why cannot the Church in her corporate wisdom rise to the great opportunity that lies before her?

It seems to me that the divine Head of the Church has given her this problem to solve—to transmute His first principles into a present-day application of them to the needs and conditions of modern society.

That most terrible of all modern institutions—the American

saloon, as it is to-day—has developed the whole situation, so far as this country is concerned, by its pernicious abuses and excesses.

If prohibitionists would divide the issues—which they will not do—and strike where they ought to, at the *saloon*, and the saloon only, and not by a joint issue at the first principles of Christ also, we who are opposed would be wholly at one with them.

And if the Church, in General Convention or otherwise, would inaugurate such a movement—a movement that would protect the sacramental institutions of her Lord (we want no such protection as the prohibitionists, by courtesy or necessity, would dole out to us), that would follow in the line of His evident teaching and yet, at the same time, that would tend to eradicate and abolish what has proved to be the greatest curse in the United States—the American saloon; there is little question that the country would follow her lead to a man—excepting only the liquor interests and the extreme prohibitionists—and the drink evil would be greatly modified, if not largely settled.

Will the Church rise to that opportunity and assume that responsibility?

The Church has not spoken; will she dare to open her mouth and speak—in declaration of what are, on this question, the first principles of her Lord?

ALFRED FLETCHER.

Covina, Cal., January 25, 1916.

THE TEMPERANCE WORK OF THE CHURCH

To the Editor of *The Living Church*:

YOUR correspondent, the Rev. George E. Swan, makes a statement in his recent letter which should hardly pass unanswered, I think. He says, "Whatever has been accomplished in combatting this deadly evil (intemperance) has been done by the Protestant denominations and their members while we have stood aloof, complacent and sometimes contemptuous."

It is not true that the Church has accomplished nothing in combatting intemperate use of liquor. Many and many a drunkard has been reclaimed.

I maintain that while our Church has not committed itself to a prohibitionist policy, it *has* committed itself to a policy, and individuals may adopt as many more plans as they like, whether prohibition or anti-saloon, etc. But in England, where the Church can exercise more influence, the amount of liquor consumed *per capita* has decreased more than here. The Church's method is to discipline her children from infancy to the grave by means of fasting. And it is an efficacious method, as would be shown if every priest would answer this question: Have you ever known a person who had been made to fast in childhood and who had continued the discipline in adult life to become a drunkard or a drug fiend? I have asked many, and have never yet received an assent. Does this not show clearly that the Church has been combatting this deadly evil, and for centuries before Protestantism was thought of? I merely wish to show the Church's line of activity, and not to enter into any discussion about other methods, their need and value.

Again, in that little book about the missions of the Church called *Then and Now*, the social work of the Church is shown in the western town of Winner to have replaced saloons by better things, and to have successfully won Winner.

Grand Rapids, Mich.,
February 2, 1916.

Yours faithfully,

(Rev.) GEORGE M. BREWIN.

AT THE CLOSE OF THE SERVICE

To the Editor of *The Living Church*:

MAY I have space in your columns to enter a plea for a more reverential conclusion for the services than is the practice in many of our churches these days? The recessional hymn is sung, and as soon as the choir and clergy are out of sight, the congregation kneels for a silent prayer before departing. It is usually less than a minute, however, when the organist strikes up a lively air, and the majority of the congregation scramble to their feet with an almost "hurrah, school's out" manner, and start talking to each other as they walk to the door to be met there by the rector, who has hurried out, sometimes not even stopping to remove his vestments, so he can shake hands with as many as possible. So what was one moment a group of people gathered together to worship God, in His house, is changed "in the twinkling of an eye" to an every-day social affair, the conversation rarely having any bearing on the service just over. Meanwhile, two or three worshippers remain on their knees vainly trying to complete their prayers surrounded by a "Babel of tongues."

Is there any necessity for this Sunday reception? We surely have not come to call on the rector or to meet our friends, and if we were to get any benefit from the beautiful service, or the sermon, the miscellaneous conversation right afterwards easily turns our thoughts to ordinary affairs. Why cannot we pass out quietly, refraining from conversation until we reach the sidewalk?

The late Bishop of Washington, Dr. Satterlee, when rector of Calvary Church, New York, had the word "Silence" placarded in large letters inside each door to catch the eye of the people as they passed out. Some one may say "the strangers should be welcomed." Surely. But they are comparatively few at any service and could

easily have a word with the rector after the congregation has gone. In one parish where the writer was an usher for many years, the ushers spoke to the strangers, inviting them to meet the rector after service, and he was ready to come forward when notified that some one wished to see him.

One of the opening sentences for Morning Prayer says, "The Lord is in His holy temple; let all the earth keep silence before Him," which I interpret to mean not only to refrain from talking during the service, but also to avoid all unnecessary conversation in God's house at any time. Also we plead in the *Nunc dimittis*, "Lord, now lettest Thou Thy servant depart in peace," but the Sunday reception does not allow us to do so.

This is a matter that has been of some concern to me for several years, and I can not refrain any longer from making my protest.

LIVINGSTON KNIGHT SATTERLEE.

Montclair, N. J., January 26, 1916.

CLERGY FOR THE MISSION FIELD

To the Editor of The Living Church:

A SHORT time ago one of your correspondents was taking you to task for your editorial regarding the need of celibate clergy.

He seemed to blame the bishops because a man who does go into the mission field cannot get out very easily. Now I do not think that it is the bishop who is to blame for this condition so much as it is the system which the Church has, or rather the lack of system, in providing work for the clergy. In most dioceses the bishop can only recommend a man to a vacant parish, while he can appoint him to a mission. It is the laity who seem to think that a man who is in the mission field, that is, the home field, is a second or third-rate man or he would not be in the mission work. I have known men who had charge of good parishes who were not nearly as good preachers, and that is what the average parish wants, as many men who are in the mission field. A second- or third-rate man can get along in a large parish much easier than he can in a mission. The man who can make good in mission work would make good in a larger parish, if he had the opportunity. But the vestries are looking for the men who are now rectors of important parishes, with the idea that they are exceptionally good men. I have made some little investigation as to how many men receive calls to some of the larger parishes and I find that it is usually through some influence which they are enabled to exert, or through some particular friend who gives them a boost. It is true that there are comparatively few dioceses where there is a system of promotion. In some ways the Methodist system is ahead of that of the Church. In the Roman Church a priest who makes good in a difficult field is recognized and promoted to a more important work. But with us, if a man desires promotion he must have a pull and use political methods. So I say our system of providing work for the clergy is very much in need of revising and improving. Give the bishops the right to fill all vacancies, parochial or missionary, and then if they fail to recognize the worth of a missionary priest by promoting him to a parish, it will be time enough to charge them with despising the missionary worker.

Yours truly, W. M. PURCE,

General Missionary, Diocese of Nebraska.

Winnebago, Neb., February 1, 1916.

WOMEN'S RIGHT TO VOTE IN NEW YORK

To the Editor of The Living Church:

BY amendment (Chapter 247, Laws 1915), section 43 of the Religious Corporation Law of New York State was made to provide in substance that, whenever so permitted by the canons of the diocese, women having certain qualifications "may vote at the annual elections and special meetings of any parish of such dioceses whenever such parish shall so determine in the manner provided in section forty-six of this chapter."

Section forty-six of such statute provides that if the vestry of a parish by resolution recommend that the qualifications of voters "be changed to conform . . . to the requirements of section forty-three of this chapter, notice of such recommendation shall be included in the notice of the next annual election of such parish, and be submitted to the meeting."

Following this statutory change, the 1915 convention of the diocese of New York adopted a canon, the language of which is not before me, permitting such change of voting qualifications.

From accounts in the secular and religious press, it seems that some parishes in the diocese of New York have attempted to permit women to vote at parish meetings by adopting a proposition therefor at special, and not annual, meetings. Several delegates to the last convention and two or three clergymen have stated that it was the understanding such change could be made at special meetings. It is suggested that the illegality of this procedure should be brought to the attention of parishes in the diocese of New York. It is not altogether impossible that such illegal action may affect future property rights.

Very truly yours,

New York, February 4, 1916.

FRASER BROWN.

PROVINCIAL ELECTIONS

To the Editor of The Living Church:

IF what you write editorially under the caption, Provincial Elections, in this week's issue, is true, either you or the people whose action you voice have dealt the provincial system a mortal blow. In civil life, party politics of the machine variety have captured and exploited the primary conventions. It is only in the state and national conventions, upon which the white light of publicity glares, that political decency is maintained and worthy results are achieved.

It will not be long before the Church demands the abolition of the provincial system, if machine methods and ecclesiastical wire-pulling dominate its elections. The mind of the Church is not on the synods of the Provinces, and those who love darkness rather than light find it possible to do things the which they could never do in General Convention.

Such men have defeated servants of the Church whose shoe's latchet they are unworthy to unloose. Because of their machinations the Church is now to lose, in the conduct of its missions, men who have grown grey in its service; men who know, by personal contact with missionaries and personal visitation of the fields, the Church's problem at home and abroad; men whose ability and influence are known unto all men. And in their places have been put men of altogether different character, position, and influence.

You say that the Board must represent the whole Church. Mr. Editor, it requires no prophet to foretell the end of these things. The Board will lose the respect and confidence of the Church, and its last state will be vastly inferior to what you think is the character of its present position.

J. H. MELISH.

Brooklyn, N. Y.

"IDENTICAL NOTES"

To the Editor of The Living Church:

ALTHOUGH indisposed as a rule to indulge in the luxury of letters to the editor, nevertheless I am emboldened, after reading with much interest the leader in your last issue under caption "When We Disagree," to express regret that you didn't append a brief footnote, thus: *Further discussion of this subject is now closed.*

Our great and glorious (albeit unprepared) country is still free, Sir, and its press is likewise said to be free! There really seems to be no good reason why you shouldn't promulgate whatever editorial opinions may appeal to you, under motion of the spirit and the times, whether it be upon Panama, Prohibition, or even Prophylaxis. He who runs or sits may read, mark, and digest them, or not, as he sees fit; and every fellow has an inalienable right as a free-born citizen (*cheers*) to come back at you in the very next issue cloaked beneath the protecting aegis of the Correspondence Column (capitals, if you please!) with any old kind of a whack best suited, in your correspondent's mature and unbiassed judgment, to make the most venturesome leader-writer feel like thirty cents!

And so a truce I say to your apologies, Mr. Editor! More power to your arm and to the trenchant, though ever-courteous, pen it wields. Keep your doughty lance in rest, and long may you be spared to tilt at the nigger in the woodpile howsoever big or little he appears to your periscope; and spare not! I cry you, *Christe et Ecclesiae!* I assure you most sincerely that some there be at least who enjoy your writings to the full and agree with them as well; but for pity's sake, stop writing "identical notes."

J. HARTLEY MERRICK.

Philadelphia, Pa., January 31, 1916.

A MISSIONARY CHAIN LETTER

To the Editor of The Living Church:

WE have just learned that some friend, with doubtless the best of intentions, has started a so-called chain letter asking each recipient to send twenty-five cents to the Church Missions House to be used for the Emergency Fund, and to forward a copy of the letter to each of two friends asking them to do likewise.

Needless to say, the Board of Missions knew nothing of the initiation of this effort. While deeply appreciating the spirit and motive prompting it, the Board cannot encourage such an undertaking: Recipients need not hesitate to "break the chain."

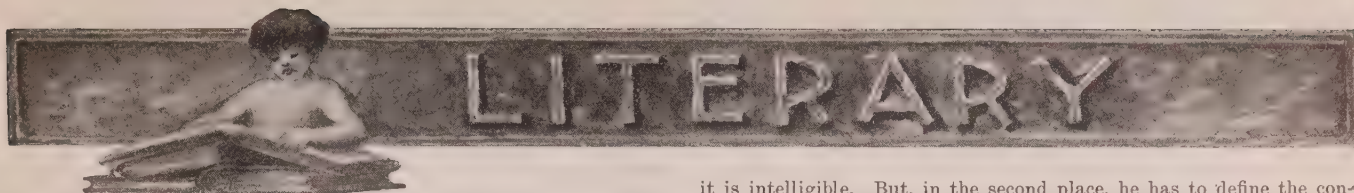
Very truly yours,

New York, January 29, 1916.

JOHN W. WOOD.

WE COMPLAIN, we fret, we hurry, we strive to make a figure in the world, and chafe against our limits. Let us live firmly, quietly, trustfully, without the desire to push or make haste, yet with the constant desire to do with all our might whatever our hand findeth to do, not taking too much thought for the morrow—and our life will be victory at last.—*Rev. Stopford Brooke.*

THE WORLD is thirsting not for theories but for great good works of faith—for practical solutions of the spiritual difficulties of society—for the harmony of light and life—and wherever these appear it will now accept them gladly as the manifest signature of God.—*J. H. Thorne.*



THEOLOGY

The Incarnation. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City. Longmans, Green, & Co. Pp. xix-353. Price \$1.60 postpaid.

Readers of Dr. Hall's earlier books will come to the perusal of this his latest volume with impressions of his position derived from *The Kenotic Theory* (1898) and *The Trinity* (1910), and will expect to find in it what President Mackenzie of the Hartford Theological Seminary describes as his "stubborn though intelligent adherence to the ancient creeds," nor will they be disappointed. His treatment of the Incarnation frankly concedes that the influence of well-known factors in modern thought determining the attitude of all types of thinkers necessitates a fresh exposition of the Catholic Faith that shall be free from some of the defects of the traditional interpretation. This does not mean that Dogmatic Theology is called upon to abandon its central position, but only that it must adjust itself to conditions of thought which voice themselves in certain specific demands. Such demands are (a) a reëxamination of the primitive sources, (b) a recognition of the real humanity of Christ, (c) the necessity of describing His person and work in ethical terms—that He be regarded as a moral Saviour, not "a metaphysical puzzle," (d) His life must not involve a violation of the postulates of natural science—He must not be what has been termed "an incredible Christ." These are one and all legitimate demands, though in saying this one realizes, of course, that much depends upon the way they are stated. To illustrate, the demand that the continuity of history must be preserved, as expressed by such a writer as Pfleiderer (*Development of Religion*, ii, 43) would make impossible the Catholic conception of Christ; while our author's version of the same demand makes of the Incarnation the key to all the developments of history. In this connection there is a protest against the idea that the mysteries of Christ's Person must be "reduced" in order that we may interpret Him adequately in terms of human experience. It is admitted that the Chalcedonian definition assigning divine and human attributes to Christ in the unity of His Person constitutes "a baffling mystery," but it is denied that we are to fasten upon these terms the senses they bore originally in Greek metaphysics. On the contrary, their meaning is to be determined by their Christian purpose and context. Furthermore, it is a mistake to regard them as if they were designed to be a complete rationale of the Person of Christ. Rather they were put forward as defining the limits which reverent thought on this mystery must note and not transgress. They were so advanced as being facts—the fundamental data of the problem—or, as Tyrrell puts it, they are "not additions to but reassertions of Revelation." This view of the matter which is sometimes ignored by modern writers is really of great importance, and the point is here simply stated by Dr. Hall, the subject having been treated in an earlier volume of his series (*Authority*, iv, 5).

Passing on to deal with standpoints, ancient and modern, the ground is taken that these are not "in every vital respect mutually exclusive." What is true in modern contention may be combined with the fundamental elements of traditional Christology in a manner to do justice to both, and the combination must be essayed if we are to make Catholic doctrine intelligible to the modern mind. It is this delicate task which the writer attempts in the present volume, not expecting to satisfy all Christological schools or even all adherents of his own school, but rightly conceiving that the task of the dogmatician is something more than the bare exposition of accepted dogmas, that it must be a brave effort of synthesis, and that as an indispensable means thereto it must call speculation to its aid. In short, Dr. Hall is no "stand-patter": he commits himself in so many words to the advocacy of "a progressive Catholic Theology."

Approaching the problem in this spirit, he is directly concerned to show in the first place that the Chalcedonian terms are to be interpreted so as to make sense. What did the Council mean by "person" and by "nature"? It is easy enough to show that in the metaphysics of that age the terms stood for ideas which would make nonsense of them as used here, but the value of such an achievement would be to prove that the fathers of the council were consciously promulgating as the faith of the Church a self-evident absurdity. The plain alternative to this lame and impotent conclusion is of course a recognition of the fact that the terms in question had attained a new stage in their history by the year 451 and had taken on definite and technical theological meanings as the results of the Nestorian and Monophysite controversies. Accordingly our author maintains that the language of the Decree is logically coherent. So far he is not arguing that the doctrine is credible, but only that

it is intelligible. But, in the second place, he has to define the content of the terms in present-day equivalents. If we may not attribute to the Greek words their ancient discarded meanings, neither may we annex to them any modern or accrued meanings. What is called for is a "translation" indeed, but it must be a rendering that makes sense for us while strictly preserving the thought of the original. The "person" is not to be taken as including natural or volitional functioning, but as the "self" distinguished from such functioning, which latter notion falls into the category of "nature." Our Lord is one Person—the eternal Son of God—functioning simultaneously in two modes or orders of life, the "natures." Stress is laid on this unifying "self," as saving us from the hopeless dualism mistakenly thought to be involved in the doctrine.

At this point several questions arise. The first and most obvious is the possibility of such a conception for the modern thinker. The issue with psychological opinion is squarely faced and it is maintained that "self" and "self-functioning" while not separate or separable are yet distinct things. Space does not permit us to deal with this discussion, but we may venture the opinion that until the science of psychology has given more intelligible explanations of its own data and until its authoritative teachers can reach a closer agreement on vital points of synthesis affecting the matter in hand, the ground taken by our author may not be dogmatically rejected. Modern research has brought to light a great complexity of phenomena in the realm of our human consciousness, and he would be rash indeed who should deny the abstract possibility of one "self" functioning in two spheres of "consciousness." Where the "self" concerned is the Son of God such denial would involve the greater presumption.

But it may be said that the data of the Synoptic Gospels do not suggest or require anything like the labored theological explanation that the Christology of Chalcedon offers. Note in this the tacit assumptions that we have a simple and self-explanatory presentation of the whole truth about our Lord in the pages of the three evangelists, and that the "two natures" doctrine, complicating the matter, originated in the era of the councils. Both assumptions are notoriously untrue. To adopt the standpoint of the first disciples when the truth about Christ was in inchoate form would be manifestly to limit ourselves to their perplexities—if it did not involve other difficulties unknown to them—and in effect to reject the New Testament as a whole. And for the other assumption, the postulate of two natures in Christ is explicit in the New Testament and has been presupposed in all Christological speculation from the first.

Again, it will be objected that a dogma which requires such an exposition and such a new translation of its terms as it receives in the present volume is fit only for the discard. Now, aside from the fact that no satisfactory substitute has even been proposed, it may be answered that after all the chief offense of the dogma is not its supposed obscurity of meaning but the fact that it is clear (not obscure) in the definite exclusion of partial and one-sided presentations of the facts. Concede that its terms are obsolete. That is a different thing altogether from saying that they are necessarily misunderstood by those who use them. The ordinary worshipper is not puzzled by the occurrence of a familiar word used in the Easter collect in a sense now obsolete, for the simple reason that the context makes the matter plain.

Dr. Hall's conclusion as to the merits of the Catholic doctrine of the person and place of Christ may be summed up in one concise sentence: "It clarifies our conception of the totality of things in a manner too exceptionally successful to be regarded as false."

It is not possible, having regard to the limits of our space, to deal with the author's elaboration of his main thesis. But it must be said that no point of modern Christological speculation has escaped his notice, and that he endeavors throughout to preserve a sympathetic and open mind, quite as much as to state his own very positive convictions. If his solution of difficulties does not square with the view of the critic, or if the process by which he has arrived at his conclusion is indicated rather than fully explained, the reader should remember that the book does not pretend to be an apologetic work. But in every such case, as far as we have observed, references are given to the bibliography of the subject. We have in mind especially the eschatological questions that press for solution. Here the author's conclusions are strictly conservative. Recognizing that our Lord made use of apocalyptic terminology in declaring the establishment of His kingdom, he also holds that He "merged in one perspective of prophecy" several distinct events, that His teaching was "purposely enigmatical and more or less symbolical"; also that "the Gospel writers have not been able to preserve for us His *ipsissima verba* and that they have obscured His time references." Anyone familiar with the critical points in debate will recognize the class of writers with whom he aligns himself.

T. B. F.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE Auxiliary of the diocese of Indianapolis has at last enjoyed one of those institutes which we have been envying many of the other dioceses for the past few years. And while we say "at last," we do not feel that this phrase reflects at all on the progressiveness of the Auxiliary; for this organization ever since its introduction into the diocese some thirty years ago has been very much in the van, both in originating and in following forms of Auxiliary work. Tales of discouragement about the success of institutes at their introduction must have had an influence, for, when we were assembled to discuss the proposed institute, almost in whispers the president said: "Do you think twenty women would come? I would be mortified if there should be a smaller attendance." Although the institute began on Monday—"a day so hard to leave home" (and what day is not?)—sixty women came and most of them spent the two whole days and half of the third at Christ Church parish house. Nor were these women all "the Old Guard." Many young women and women whom nobody thought interested appeared punctually and entered with zest into that charming sort of a catechism which Miss Tillotson puts to her listeners, drawing out their ignorance in a really pleasant manner. In listening to those strategic questions put by Miss Tillotson on the various chapters of that excellent book of information, *The Why and How of Foreign Missions*, the thought is forced on one that in no way could the machinery of missions be so well and so attractively taught. With masterly diplomacy did Miss Tillotson lead her class from fact to thought and to deduction, until the whole scheme rolled out plain and understandable to many who before had known little or nothing of how the machinery of the Church is managed. Such simple, effective teaching will go far to encourage women to leadership, and from the way note-books were filled it is hoped that this Lent will find a number of new leaders in the diocese. The other features were two celebrations of the Holy Communion, an address and a quiet hour by Bishop Francis, a conference of the Woman's Auxiliary led by Mrs. Pratt, and one on the Junior Auxiliary led by Mrs. Torrence of Lafayette, the diocesan officer. The Auxiliary of Christ Church was hostess for the two luncheons. Never again will there be any doubt about the possible success of any institute led by Miss Tillotson.

FROM MRS. KEATOR of Tacoma, Washington, there is a letter reminding us that at a recent date this page referred to the California House of Churchwomen as "a unique organization, which the diocese of California alone boasts." She then tells us what we are very glad to know and frankly admit we did not—because nobody ever told us before—namely, that the diocese of Olympia has such a house and also the missionary district of Eastern Oregon, "which is a year older than ours. When Eastern Oregon organized, California sent them its gavel which had been used to open its initial meeting. Upon our organization it was sent to us and we in turn will keep it until such time as we can pass it on to a similar organization." The interesting report of the proceedings of this house leads one to define it as a diocesan guild, embracing and keeping in touch with the varied work of the diocese of Olympia. At this second annual meeting there were eighty-five delegates representing twenty-six parishes. The meeting was held at the time of the diocesan council. The president, Mrs. Edmund Bowden of Seattle, addressing her meeting, says that in accordance with the wish of Bishop Keator the house has proceeded slowly and has done little but mature plans. The special work voted for—the Italian mission—was not consummated on account of the stringency of the times. The president gives a good definition of just what this organization is; and as it has caused a little curiosity among Churchwomen of the East we are glad to give it: "The House of Churchwomen may be likened to the outer rim of a wheel, embracing and strengthening all the women's activities of the diocese and interfering with none." At this meeting the president asked for remarks from the wives of the clergy on "The

Principal Need of the Woman's Work of Your Parish." To this subject Mrs. Grimes spoke on the need of the distribution of work among women, Mrs. Bliss on the need of calling, Mrs. Shayler on the need of emphasis on the religious side of the work, Mrs. Holmes on the need of missionary spirit, Mrs. Morgan on the influence of women in bringing men to Church, Mrs. Raymond emphasized a broader outlook, and Deaconess Roodles and Mrs. Grass urged the need of Sunday school work. Beside the technical committees of the house, there is noted one on the Church League of the Baptized, the Italian mission, and the Japanese mission.

From this same document is quoted the list of committees of the California house after an organization of nine years: Committee on True Sunshine Mission to Chinese in Oakland, Rest Room for Business Women, Day Nursery, Guild of St. Barnabas for Nurses, Martha's Exchange, Greatest Needs in Parishes, Children's Aid Committees, Sisters and Deaconesses, Board of Missions, Berkeley Federation of Churchwomen, Prayer Book Cross Service, G. F. S., Church Institutions and Charities, this last embracing eight separate institutions. We have been wondering why the Woman's Auxiliary is not in this list or whether the house itself is a larger form of Auxiliary work.

THE MAIL brought to this department recently two letters about the "old oak chest" in which the beautiful Geneva hides from her lord and which becomes her tomb. One letter was accompanied by a picture of the hall at Abbotsford in which stands what Sir Walter Scott believed to be the identical carved chest. The other letter states that the song, "The Mistletoe Bough," by Thomas Haynes Bayley, was not adapted from the "Geneva" of Samuel Rogers' "Italy," but that each writer made use of an old legend current in both England and Italy. "The poet Rogers says that the old chest in which Geneva met her fate was shown to him in Modena. The tradition of 'The Mistletoe Bough' belongs to several old houses and halls in England. I believe that Marwin Old Hall, once the residence of the Seymours, and Bramhall, Hampshire, have a similar tale and chest. Bayley, being a writer of songs and a musician as well, set his ballad—as he calls it—to music; being also a playwright, there is possibly more dramatic action in 'The Mistletoe Bough,' though the poem of Rogers is far more beautiful." In connection with this story we recall a book for children, arranged by the late Susan Wallace, wife of the late General Lew Wallace, in which the story of Geneva is well told and is preluded by the exquisite bit of blank verse of which our correspondent speaks.

THE PRESIDENT of the Minnesota branch of the Woman's Auxiliary, Mrs. H. C. Theopold, says in her address at the thirty-fourth annual meeting: "Many of the diocesan branches have adopted mottoes or watchwords; for the human soul, even the gentle soul of woman seems to need a battle-cry. May we not have one for Minnesota? For example, that most stirring of Solomon's Proverbs, 'Where there is no vision the people perish.'" This motto might well be that of the whole Auxiliary. These mottoes referred to have not come under our observation and we shall be glad to know of more of them.

FROM AN "isolated Churchwoman" comes a little note, saying that the recent paragraph in this page about the Prayer Book Cross came just in time to be of use in a talk she was preparing on "Yesterdays of America" for an interdenominational mission study class. "You may imagine how I like to tell these good women about Robert Hunt, Francis Fletcher, and others. Another thing I noted was a suggestion that our used Christmas cards might be passed along. I am sending you separately a card mounted, ready for a Christmas tree. Our Juniors get to work on these early in the fall and we send them

to mission schools. Also we send Easter cards the same way. We use gray or brown backgrounds of cardboard, and the children display much artistic taste in matching the card with the paper. During a summer spent in northern Texas I started the Juniors at this work and they have kept at it with much enthusiasm."

FROM MANY SOURCES come records of fine Epiphany meetings of the Woman's Auxiliary in which the cake had a great part. If there is one thing we can recite "by heart" it is the recipe for the Twelfth-Night cake and the rhymes which go with it. It is six years ago this Epiphany since those rhymes and that recipe began their travels over the American continent and the Auxiliary enthusiasm kept them in motion several months of each year. One of the cakes, a year or two ago, secreted a dime or two, and the result of the earning power of those dimes is reported as something like a hundred dollars. Perhaps being baked in the Twelfth-Night cake had something to do with their magic increase. The value of these meetings is that they have usually drawn the full strength of the Auxiliary beside being attended by "near-Churchwomen"—that is, women who like the Church or have relatives therein and are glad to go to such meetings. Under the seeming lightness of these meetings lies the real joy of this festival season.

THE NEW SHIP OF HOPE

(CLERGY PENSIONS)

By ALICE CRARY SUTCLIFFE

WE hear much to-day—and rightly—about war relief. Ships are sailing with full cargoes to relieve the distress of nations in perplexity across the sea and generous people of America, in response to echoing appeals, "Give! Give! Give!" have so deeply reached in their pockets of former plenty that only a few jingling coins remain in their allotted "charity fund" wherewith to bless their own!

But there is about to be launched another ship which should irresistibly appeal to every Churchman and Churchwoman in our land, the ship of good hope registered under the name of "Clergy Pensions," now building and awaiting equipment at the hands of a master architect of the Navy of God, the Bishop of Massachusetts.

Many analogies crowd to mind in its regard; a few may be noted.

This ship is designed to relieve the veterans who have given their lives to the warfare inaugurated upon earth by the Son of God who, although He is Prince of the legions of all angels, became the village carpenter of Nazareth that He might humanly engage in battle against "the world, the flesh, and the devil." It is a warfare certain of ultimate victory because the Christ Himself has promised it, yet the conflict is long and horribly waged. The European War is but a part of it. During the centuries since the utterance of Christ's battle-cry, "Follow Me," numberless heroes have laid down their lives and, dying through faith in Him, have entered into the peace of His Church Expectant to wait with eager hearts and to cry, "O Lord, how long?" for the mysterious filling of "the measure of His sufferings."

And they wait beneath the shelter of His altar of sacrifice!

They were young when they entered His service, but to-day they are white-haired, leaning on their staffs for very age. Many have been wounded by sin, some are disfigured through malice of the enemy, yet they continue to struggle up difficult paths. Frequently their garments are so bedraggled that these veterans are objects of pity rather than picturesque warriors:

"Full many a spot defiles the robe
That wraps an earthly saint."

Yet on they press toward the final stream to ford, sometimes with eyes dazzled by the glitter of the earth's apparent bounty to its devotees and with souls embittered by its wage of prosperity, forgetting—for the moment—that the purchasing power ends with death.

Occasionally it happens that a weakened veteran fails to keep up the fight: a few have even been deserters, but—thank God—they are very few indeed and far between. The Army of the Living God has few stragglers among its captains courageous.

In the award to earthly armies there are decorations for officers who win distinction by reason of special acts of

bravery—the Victoria Cross, the Iron Cross, and symbols of like honor—and veterans who fight beneath the banner of Christ wear always His Cross upon their hearts. It stands for self-discipline, bravery, and endurance; and, as a rule, its wearers have "hazarded their very lives" for the faith, though many laymen, comfortable at home, know it not. They realize very little of the frontier life of the Army in which they were enrolled at baptism. They see and hear only the well-groomed, well-roomed, high-salaried "Apostles to the Genteels" (as they have been termed), who forever fail to represent the vast majority. For typical cases of devoted apostleship look to the mission fields and recognize the heroes who—year in and year out—are dead to the world, exiles from home, and strangers to the daily comforts wherewith we are continually blessed.

A poor woman, asking aid, once said in my hearing:

"There's no disgrace in being poor, but 'tis *inconvenient*."

It is just that, inconvenient to a degree! For the soldiers at the fighting line, working for their single "penny a day," must eat and sleep and be clothed, though not as agreeably and well as their apparently more favored brethren. They must also render Caesar's coin for their necessities of life. They register no complaint; their love for their Master and His work is their reward, but as their tale of service is told, and they come to the psalmist's "three score years and ten," when night cometh and no man can work, what then?

Then, please God, in the new regime, will come retirement with honor; as honorable and as certain a sequel to devoted service in the Church as the annuities paid, as a matter of course, by our government to army and navy men who in old age enjoy a competence allowed with honor by a grateful nation, cognizant of faithful allegiance to a high ideal of patriotism.

When over seventy years of age, a dear veteran priest of the Church, with his white-haired wife as fair as a cameo and as fragile, wandered from missionary station to station, his stipend decreasing in ratio to his ability to work, and said during a pardonable period of bitterness of soul:

"Farmers treat their old horses better than the Church its clergy! They turn them out to pasture; we are turned out in a barren field to die."

Another, a younger priest of the Church, who had two sons to educate, confided his financial perplexity to his bishop, to receive this response, through the smoke of the bishop's Havana cigar:

"Don't forget the promise—'The Lord will provide.'"

He was offered faith without works. The stone for bread, the serpent for fish, were given as in the old-time parable; and the stone continued to hurt and the serpent to sting when his Father in God failed to give aught but a word of sympathy in time of need. Yet the bishop probably had it not to give!

But the Bishop of Massachusetts shows "a more excellent way"—the way of love. The bread and fish in a woven basket of protection, when blessed by Christ and distributed through His disciples' hands, fed a great multitude. So should the Church to-day pray His blessing upon this effort to feed the multitude of His warrior shepherds who, having fought the wolves from their flocks, now long for well-earned rest in quiet pastures until their Master's Voice shall call them home.

A great work—a noble work—is well begun. Based on practical, commercial lines, it has but one perhaps unavoidable objection, namely, that a man who has through life enjoyed a substantial salary will receive a higher pension than his brother of the small parish who has toiled all the day for the minimum "penny." Naturally the latter has become wise in economics never practised by the men of larger income, so perhaps the ratio is more just than it appears. It would seem that the stipend, or annuity, of the "penny-a-day" toiler might reasonably be expected to equal the provision allotted to "the man of ten talents" who shall "receive other ten." No human plan is perfect. This is by far the best conceived for immediate relief and should be put through by unprecedented generosity and with dispatch.

Would that the ship could be speedily launched to reach every clerical port of distress with the haste occasioned by evident need. The veterans of "the Lord's side" deserve relief from their brethren of the household of faith, with no stigma of pauperism, but with honor and with love.

No ACTION will be considered as blameless unless the will was so; for by the will the act was dictated.—*Seneca*.

Church Kalendar



Feb. 1—Tuesday.
 " 2—Wednesday. Purification B. V. M.
 " 6—Fifth Sunday after Epiphany.
 " 13—Sixth Sunday after Epiphany.
 " 20—Septuagesima Sunday.
 " 24—Thursday. St. Matthias.
 " 27—Sexagesima Sunday.
 " 29—Tuesday.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA
 Rev. Hudson Stuck, D.D.

CHINA
 ANKING
 Miss S. E. Hopwood.

HANKOW
 Miss S. H. Higgins.
 Rev. S. H. Littell.

SHANGHAI
 W. H. Jefferys, M.D.
 Rev. F. L. H. Pott, D.D.

JAPAN
 TOKYO
 Rev. Dr. C. S. Reifsnider

WESTERN NEBRASKA
 Rt. Rev. G. A. Beecher, D.D.

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

ON February 1st the Rev. FRANK ERNEST ATKINS became rector of St. Andrew's parish, Buffalo, N. Y. Address 166 Goodell street.

THE Rev. W. TEMPLE ALLAN entered upon his duties as priest in charge of Ballinger and Coleman, Texas, February 1st. His address will be Ballinger, Texas.

IN connection with his work in the Actors' Church Alliance, the Rev. WALTER E. BENTLEY is expecting to conduct a number of missions throughout the country during the coming months. Any clergyman desiring his services should address him at 129 Kent street, Brooklyn, N. Y.

THE Rev. HARRY BRUCE who has been in charge of the missions at Orchard Park and Hamburg, diocese of Western New York, has resigned to accept a chaplaincy in a Canadian regiment which he will join April 1st.

THE Rev. G. W. R. CADMAN has become rector of St. Paul's Church, Schenectady, N. Y.

THE Rev. FRANK F. CADY should be addressed at the Rectory, Kulpmont, Pa.

THE address of the Rev. DAVID H. CLARKSON, rector of Christ Church, Schenectady, is now Route No. 49, Schenectady, N. Y.

THE Rev. G. TAYLOR GRIFFITH announces that his address until June 15th continues to be Hove School, Hove, Ind. He simply spent the Christmas holidays in Fremont, Ohio, to convenience Bishop Du Moulin and the vestry of St. Paul's during the period school was closed. This notice it is hoped will clear up confusion on the part of his correspondents.

THE Rev. WILLIAM CLEVELAND HICKS, who succeeded the Rev. Dr. Bratenahl as secretary of the Province of Washington, on January 1, 1916, has chosen the City of Washington as his residence and will continue his office in the Woodward Building, corner of H and Fifteenth streets N. W., Washington, D. C. All official correspondence should be sent to this address, Room 810.

THE Rev. WILLIAM M. JEFFERIS, D.D., of Bethlehem, N. H., will conduct missions in the diocese of Iowa during Lent.

THE Rev. W. H. WILLARD-JONES has resigned St. Paul's Church, Marinette, Wis., to become rector of St. Thomas' Church, Port Clinton, Ohio. He enters upon his new field of work February 20th.

DEACONESS JOSEPHINE PETERSON, for several years past diocesan deaconess in the diocese of Quincy, has accepted a call to service in the parish of Trinity Church, Chicago.

SIXTH SUNDAY AFTER EPIPHANY

St. Matthew 24: 27—"The coming of the Son of Man."

As broadens out the glory of the spring
 With presage of the summer's flowers and fruit,
 So gently dawns the day when Christ is King
 After the long dominion of the brute.
 Bear, lion, leopard die, surrendering
 The empire of the ages to the Son;
 The world-powers pass away in tendering
 Homage to Him through whom the fight is won.

Tremble, my soul, before the judgment sharp,
 Yet sing for joy of the salvation nigh;
 Mourn not for Babylon whose viol and harp
 Are silent: lift thy patient eyes on high.
 The long, dark winter passes; heaven is near;
 The kingdom of the Son of Man is here.

HERBERT H. GOWEN.

THE Rev. PRENTICE A. PUGH has resigned the rectorship of the Church of the Holy Trinity, Memphis, Tenn., after being in charge for over ten years. He will assume his duties as rector of the Church of the Advent, Nashville, Tenn., February 15th.

THE Rev. ARTHUR ROGERS, D.D., rector of St. Mark's Church, Evanston, Ill., was elected president of the Brown University Alumni Association, at the annual banquet in the Hotel La Salle, Chicago, on Monday evening, January 31st.

THE Rev. HANFORD L. RUSSELL has entered upon his duties as rector of All Saints' Church, Minneapolis, Minn.

THE Rev. JULIUS A. SCHAAD, rector of the Church of St. John the Evangelist, St. Paul, Minn., will conduct a mission in Trinity Church, Rock Island, Ill., in Lent.

At the request of the vestry, Bishop Colmore has appointed the Rev. SAMUEL SUTCLIFFE, for over a year his faithful assistant and officially rector of St. Luke's, now rector of St. John's, San Juan, Porto Rico.

THE Rev. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, N. Y., diocese of Albany, has been appointed by Governor Whitman as chaplain of the Second Regiment, National Guard of the State of New York.

THE Rev. GEORGE O. WATTS, rector of St. Luke's Church, Jackson, Tenn., will become rector at Holy Trinity Church, Memphis, Tenn., on March 1st.

THE Rev. LUKE M. WHITE assumed his duties as rector of St. Luke's Church, Montclair, N. J., the Second Sunday after Christmas.

THE Rev. REGINALD NORTON WILLCOX of Hendersonville, N. C., who was recently taken ill while in New York City, is at St. Luke's Hospital recovering from a severe operation.

ORDINATIONS

DEACONS

SOUTHERN OHIO.—On Tuesday, February 2nd, being the Feast of the Purification, Bishop Reese ordained FREDERICK FISCHER to the diaconate in Grace Church, Pomeroy. Mr. Fischer was presented by the Rev. A. J. Wilder, rector of St. Peter's, Gallipolis; the Rev. J. M. Hunter, rector of St. Luke's, Marietta, was the preacher, and Archdeacon Dodson acted as master of ceremonies. Other clergy present were, Dr. W. D. Stires, missionary in charge of Athens, Nelsonville and Logan; the Rev. James Miller, rector of St. John's, Lancaster; and the Rev. Alonzo D. Vaughan, missionary in charge at Dresden and Madison Township.

Morning Prayer was said at nine o'clock by the Rev. Alonzo D. Vaughan, followed by the ordination service at ten o'clock. After the service luncheon was served at the parish house by the women of the parish. Mr. Fischer was for twelve years in the Baptist ministry, and through the untiring devotion of the Rev. Wm. A. Henderson, late rector of St. James', Zanesville, was presented for Confirmation and persuaded to become a candidate for holy orders in this Church. While studying for the diaconate Mr. Fischer was assigned lay reader at Grace Church, Pomeroy, and Mr. Henderson had been looking forward with keen joy to the privilege of having him ordained in St. James' Church, Zanesville, and presenting him for ordination. The death of Mr. Henderson changed the place of ordination to Pomeroy. Dr. Geyer, member of the vestry of St. James', and one of Mr. Henderson's closest friends, was present at the ordination of Mr. Fischer, and after the luncheon, on behalf of St. James' parish, and fulfilling the wish of Mrs. Henderson, presented

to Mr. Fischer the full set of stoles which had belonged to Mr. Henderson. There were addresses from all the clergy present, and the whole occasion marked an epoch in the life of Grace Church, Pomeroy.

TENNESSEE.—At Sewanee, Tenn., Bishop Knight, acting for the Bishop of Minnesota, on December 19, 1915, ordained to the diaconate IRA CHARLES SWANMAN, a candidate for holy orders of the diocese of Minnesota. Mr. Swanman spent the first two years of his divinity course at Seabury, and is taking his senior year at Sewanee with a view to preparing for a ministry among the white mountaineers of the South.

DIED

CAMERON.—In Lanesboro, Mass., January 26, 1916, the Rev. JOSEPH PERINCHIEF CAMERON, after a long period of failing health. He leaves a wife and four children.

CLARKE.—Entered into rest, at Boonville, N. Y., on the Second Sunday after the Epiphany, January 16, 1916, ANNA WATSON BLAKNEY, widow of the Rev. Hugh L. M. CLARKE, and mother of the Rev. Wm. Bours Clarke, D.D., and the Rev. Arthur Cleveland Clarke. The burial office was said at Zion Church, Rome, N. Y., on Wednesday, January 19th.

"Blessed are the dead who die in the Lord."

HARRISON.—Entered into life eternal at Demopolis, Ala., January 21, 1916, SARAH HUDSON HARRISON, eldest and beloved daughter of the late Rev. John Alexander Harrison, D.D., of Lynchburg, Va., for twenty-seven years rector of Trinity Church, Demopolis, Ala. *Churchman and Southern Churchman* please copy.

JORDAN.—At her home in Fiskeville, R. I., Mrs. ELIZA JANE, mother of the Rev. William H. JORDAN, rector of Christ Church, Owosso, Mich., January 13, 1916. Burial took place Monday, January 17th, at Brayton cemetery in Apponaug, R. I.

"May the face of Christ Jesus appear gentle and joyful unto thee; may He place thee forever among those who stand in His presence."

MACDUFF.—Late in December, at his home in Michigan, the Rev. RALPH EARLE MACDUFF.

MITCHELL.—Suddenly at the Home for Incurables, Washington, D. C., on January 20, 1916, Dr. ANDREW B. MITCHELL, aged 75 years. Funeral service was held at the Home on January 22nd. Interment in Ellston, Md., the same day.

SHARP.—At his residence in London, Ohio, on January 19th, HENRY JAMES SHARP, M.D., brother-in-law of the late Rev. John Andrew Doorsis of St. Louis, Mo., in the seventieth year of his age. The burial office was read by the Rev. Charles E. Byrer, rector of Christ Church, Springfield, Ohio, on January 22nd.

WOOD.—ELIZABETH MURRAY, little daughter of Chaplain and Mrs. Ernest W. Wood, 9th Inf., U. S. Army, at Laredo, Texas, February 4, 1916, aged 16 months, 17 days.

MEMORIALS

HENRY LONSDALE NORTON

May God grant unto him eternal peace, and let light perpetual shine upon him.
 February 3, 1914.

THEODORE LYMAN RINGWALT

At a meeting of the vestry of St. Barnabas' Church, Omaha, Neb., held on January 29, 1916, the following minute was adopted:

On the Third Sunday after the Epiphany, 1916, THEODORE LYMAN RINGWALT, senior war-

den of St. Barnabas' Church, Omaha, Neb., entered into Life Eternal. As warden and treasurer for many years, he gave unstintingly to St. Barnabas' Church, and to its affairs his devoted interest, his conscientious thought, his able judgment, and his untiring labors. To the construction of its new church building he consecrated both his time and his exceptional technical knowledge. Always ready to give of himself to every smallest detail of the Church's life and activity, devoted to her worship, loyal to her traditions and standards, his religion was a vital force in his life, evident to all men in his deeds of charity and kindness. As a deputy to the General Conventions of the Church for upwards of twenty years, he was known in the wider life of the Church both for his kindness and sympathy as well as for his staunch support of Church principles. In the rapidly expanding work of St. Barnabas' parish he was invaluable to its life and progress.

We, the rector, junior warden and vestry of St. Barnabas' parish, mourn him with an inexpressible sense of loss, but we thank God for the inspiration of his life and example and desire permanently to record our deep appreciation of his character.

In inscribing this minute upon our records, we also extend to his family our deepest sympathy.

Grant him rest eternal, O Lord, and may light perpetual shine upon him.

LLOYD B. HOLSAPPLE, Rector.

ABNER W. NASON, Junior Warden.

BARTON MILLARD, Clerk.

WILLIAM F. WILLIAMS.

RETREAT

NEW YORK CITY.—A day of retreat for the Associates of the Sisters of the Holy Nativity and other women will be held at the Church of St. Mary the Virgin on Thursday, March 2nd. Conductor, the Rev. J. G. H. Barry, D.D. Apply to the Sister in Charge, Mission House of St. Mary the Virgin, 133 West Forty-sixth street.

QUIET DAY

NEW YORK CITY.—A quiet day for men will be held in the Church of St. Mary the Virgin on February 22, 1916. For information apply to the conductor, the Rev. J. G. H. Barry, D.D., 144 W. Forty-seventh street, New York City.

ORANGE, N. J.—A quiet day for women will be given by the Rev. J. O. S. Huntington, O.H.C., at All Saints' Church, Orange, N. J., on St. Matthias' Day, Thursday, February 24th. Those desiring to attend should make early application to the Sisters of the Holy Nativity, care All Saints' Church, corner of Valley and Forest streets, Orange, New Jersey.

PITTSBURGH.—The Rev. FLOYD W. TOMKINS, D.D., of the Church of the Holy Trinity, Philadelphia, Pa., will be in Pittsburgh February 17th and 18th. On the former he will give a quiet day for the clergy, at St. Peter's Church, Pittsburgh, and on the latter day another under the auspices of the Woman's Auxiliary of the diocese, at the Church of the Ascension.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

ENERGETIC PRIEST wanted for mission parish consisting of two congregations. Vacant May first. East. Fine location, near city. Address PRESBYTER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

SOUTHERN VICAR seeks chaplaincy of institution or college, or curacy, or rectorship, or string of mission stations. Columbia and General Seminary man. Young but experienced. Address 521, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address DOCTOR, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS OFFERED—MISCELLANEOUS

VICE-PRINCIPAL WANTED for Girls' Boarding School for next year. Must hold Master's degree from a first-class College, and be a communicant of the Church. Apply stating full particulars and salary expected (room, board, and laundry provided) to "SISTER," care THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED SCHOOL MASTER and wife to take charge of the department for young boys in a Church school. Address LOWER SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

YOUNG MAN, studying for priesthood, desires position at Church school as assistant superintendent, or teacher; or would take charge of mission. Experienced disciplinarian, good reader, staunch Churchman. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER now free to accept position. Experienced in training boy and mixed choirs. Boy voice a specialty; communicant; best of references. Address MUSICIAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster desires position. Salary \$1,200. English Cathedral trained. Wide experience with boy and mixed choirs. Excellent references. Address "DAMON," care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION WANTED by cathedral-trained organist and choirmaster. Experienced recitalist and boy-voice expert. Communicant. References. Address ORGANIST, Box 327, Paris, Texas.

EXPERIENCED HOUSEMOTHER desires position of trust. Thoroughly understands children. ADVERTISER, 1401 Elmwood avenue, Evanston, Ill.

WELL-TRAINED TEACHER desires position as governess. References exchanged, Box 37, Monroe, La.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilmaut Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

SECOND-HAND two-manual and pedal Mason and Hamlin Reed Organ for sale; pipe organ compass and scale, excellent condition. SIMPLEX ELECTRIC ORGAN BLOWER COMPANY, Fremont, Ohio.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD and INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's: 100, stamped, 20 cents; plain, 15 cents.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty.

Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FLORIDA FRUIT

BALLS OF HEALTHFUL FRUIT JUICE. Assorted box of fancy grapefruit, oranges, tangerines, and pine-apple, or as preferred. Delivered express prepaid anywhere in the United States. Prices: large box, \$5; half box, \$3.25; quarter box, \$2. Reference, Rector Trinity Church. ANDREW MANGOS, 221 Twelfth street, Miami, Florida.

LITERARY

DAILY MEDITATIONS, by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. \$1.50 for both volumes postpaid. Address ST. ANDREW'S, Sevanee, Tenn.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, care LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City. The Spirit of Missions, \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at the Episcopal Theological School, Cambridge, Massachusetts, June 23 to July 8, 1916. For registration, programmes, or further information apply to the secretary, Miss MARIAN DeC. WARD, 415 Beacon street, Boston.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY
RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about \$30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

AN APPEAL FOR "OLD POHICK"
THE PARISH CHURCH OF MOUNT VERNON

Again the near approach of Washington's Birthday reminds the committee on the Endowment Fund of that church of its sacred duty to make an appeal throughout this land for contributions from all churches, patriotic societies, and individuals, who revere the name of Washington, so as to secure a sufficient endowment to maintain, in part, the services held regularly within the sacred walls of this venerable edifice, and to give in addition to this an income for keeping it in good repair from generation to generation. Its historic claims make it in fact an object of national interest. Here Washington worshipped for the greater part of his life. Here he was a vestryman for twenty-two years, and of this present church he drew the plans, and was a prominent member of the building committee.

By the generosity of devoted friends, and patriotic societies, the interior has been practically restored to its ancient-colonial appearance, and while the architecture is simple, there is a quiet dignity about its lines which impresses the visitor. The endowment fund, while steadily growing, is still small, so the committee would gladly welcome the appointment of a universal offering in all churches by the clergy on the Sunday next to Washington's birthday, being the twentieth of this month. If this date is not convenient for all, another date, as near as possible to the twenty-second, will be satisfactory. It is earnestly hoped that this appeal will meet such a hearty response everywhere, that the endowment fund may be greatly enlarged, if not completed, at this time. The appeal meets with the cordial endorsement of the presiding bishop, and many others, including the bishops of the Virginia dioceses and the Bishop of North Carolina.

REV. SAMUEL A. WALLIS, D.D., Theological Seminary, Alexandria, Va., now Acting Rector of Pohick Church.

MRS. ELIZABETH B. A. RATHBONE, Vice-Regent, Mt. Vernon Association, The Cutting, Ann Arbor, Mich.

MR. HARRISON H. DODGE, Supt. Mt. Vernon-on-Potomac, Va.

MR. ROSEWELL PAGE, Richmond, Va.

MR. PAUL KESTER, Alexandria, Va.

COL. ROBERT E. LEE, Ravensworth, Va.

MISS ELIZABETH M. SHARPE, Accotink, Va.

MRS. LEWIS HERTLE, Gunston, Va.

MRS. EDWIN F. SWEET, Washington, D. C.

MR. EDWARD W. MELLICHAMPE, Lay Reader at Pohick Church, Theological Seminary, Va.

Endowment Committee.

INFORMATION AND PURCHASING
BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING

CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith and McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

EDWIN S. GORHAM. New York.

The Russian Church. Lectures on Its History, Constitution, Doctrine and Ceremonial. Preface by the Lord Bishop of London. 60 cts. net.

LONGMANS, GREEN, & CO. New York.

The War and the Kingdom of God. By H. L. Goudge, D.D., Canon of Ely, Peter Green,

M.A., Canon of Manchester, Henry Scott Holland, D.D., Canon of Christ Church, J. G. Simpson, D.D., Canon of St. Paul's. Edited by G. K. A. Bell, M.A., Chaplain to the Archbishop of Canterbury. 90 cts. net.

RICHARD G. BADGER. Boston.

The Clash of Thrones. A Series of Sonnets on the European War. By Henry Frank, author of *The Story of America Sketched in Sonnets.* 50 cts. net.

FLEMING H. REVELL CO. New York.

The New Personality, and Other Sermons. By Frederick F. Shannon, Pastor of the Reformed Church-on-the-Heights, Brooklyn, N. Y. Author of *The Soul's Atlas*, etc. \$1.00 net.

LITTLE, BROWN & CO. Boston.

Held to Answer. A Novel. By Peter Clark Macfarlane, author of *Those Who Have Come Back*, etc. With Illustrations by W. B. King. \$1.35 net.

PAMPHLETS

FROM THE AUTHOR.

The Revelation of St. John. A Lecture Introductory to the Study of the Book. With an Analysis of the Book and Some Account of Its Number Symbols. By Lucius Waterman, D.D., Westboro, Mass.

Panama. A Sermon preached by Leighton Parks in St. Bartholomew's Church, New York City, on the morning of December 12, 1915.

CHURCH MUSIC

THE BIGLOW & MAIN CO. New York.

Six Easter Carols. Words and Music by the Rt. Rev. James Henry Darlington, D.D., LL.D., Bishop of Harrisburg. 10 cts. per copy, \$1.00 per dozen, \$3.00 for 50, \$5.00 per 100.

Educational

THE EIGHTH course of divinity sermons or lectures on the Mary Fitch Page foundation at the Berkeley Divinity School will be given by the Rev. William Densmore Maxon, D.D., of the class of 1881, rector of Christ Church, Detroit, Mich., on Monday, February 14th, and the three following days, in the Chapel of St. Luke, after Evening Prayer at 5:30 o'clock.

The Magazines

PRISON REFORM has been the theme lately of much and somewhat heated discussion. The *March Century* will contain an article entitled "Real Prison Reform," by Governor Charles S. Whitman of New York, a friend of prison reform in position to know just what it is driving toward and what it is driving away from. The keynote of his article is said to be struck by the following opening sentences: "The humane administration of penal institutions, with emphasis placed upon reformation and reclamation, rather than upon punishment and retribution, is the dictate of common sense as well as of decency. Any system that sends hate-filled, despairing men back into the world is a crime against the tax-payer and a menace to the society that it is presumed to protect." The Governor's main argument, it is stated, is that prisoners must be taken away from high walls and stone pavements and put upon the land, this experiment having been tried with remarkable success at Great Meadow Prison, where, although the honor system prevails, there has been only one attempt at escape during the last two years, the record further showing that only four per cent. of discharged inmates have returned to a life of crime, while seventy-five per cent. is the estimated average under the old system.

THE CHURCH AT WORK

CALIFORNIA DIOCESAN CONVENTION

THE BISHOP was celebrant and read his address at the opening service of the sixty-sixth convention of the diocese of California on Tuesday morning, the Feast of the Conversion of St. Paul, at 10:30. He was assisted in the service by the Rev. Dr. Parsons, secretary of the Standing Committee, who read portions of the service; by the Rev. Dr. Bakewell, president of the Standing Committee, who read the Gospel; by the Rev. W. H. Cambridge, rector of the Church of St. Matthew, San Mateo, who read the Epistle; and by Archdeacon Emery, Dean Gresham, the Rev. W. A. Brewer, and the Rev. W. R. H. Hodgkin, who assisted in the distribution of the Elements. It was a stormy week out doors, but the rains held up long enough for the long procession to enter the church between showers. The music was rendered by the choir of Grace Cathedral, where the convention has become a fixture.

The attendance was about as usual despite the unusual number of parishes and missions debarred from voting by reason of unpaid assessments. This condition was the best available evidence that the Church in many ways has had an off year, due to many causes, perhaps especially the San Francisco Exposition.

This opening service of convention, with an attendance of six or seven hundred; the missionary service on Tuesday evening, with its attendance of nearly fifteen hundred persons; the Woman's Auxiliary meeting on Friday afternoon, with perhaps four hundred persons present and an offering of \$553, were all occasions well calculated to cheer the heart of the priest ministering in the small mission in some distant corner of the diocese. These priests were all present, and they must have carried home with them some of the cheer and heartiness of the week. The lunch hours, too, when clergy and laity could meet for a little talk and a friendly smoke, and the Bishop's reception on Wednesday evening, are not to be forgotten on the social side of the convention week.

The Bishop was able to preside throughout the convention, only occasionally calling anyone to the chair to relieve him. He read his address seated in the chancel, and spared himself a little; but it was good to hear his voice in no uncertain tones when some measure specially aroused his interest, particularly the matter of Stewardship, or Self-Appportionment. It may be noted that the first act of the convention after organization was to pass the following resolution by a rising vote:

"Resolved, That this sixty-sixth annual convention of the diocese of California desires, as its first act after reorganization, to return thanks to Almighty God that He has been pleased to deliver from his bodily sickness His servant, the beloved Bishop of the diocese. This convention desires further to convey to Mrs. Nichols and her family the expression of the deepest sympathy and to share with them in the joy of our Bishop's recovery."

The convention session lasted from Tuesday morning until Thursday afternoon, and there was not a dull moment and very few minutes of wasted time, although as usual in such gatherings there was a little time lost in the effort to save time. But the convention did many things, and all of them seem to the writer to be in the line of proper progress, and of recognition of the varied work of the Church. Attention was called to the deplorable condition of society in the matter of marriage and divorce; a hearing was given to

the priest in charge of the work of the Church in San Quentin Prison, where we were told the Church is being "better represented every year"; we heard an appeal for the work of the Kearney Street Mission to the "down and outs"; we heard an appeal for better instruction in the Sunday schools, and an illustration of some recently selected songs and hymns for little children; we passed a resolution putting the convention on record in favor of temperance; we had quite a debate on Peace and Preparedness. The range of vision of the convention is expanding, and we are trying to become a good deal more than merely a canon-tinkering gathering.

Moreover, the convention adopted the Church Pension Plan, with some saving clauses. It also raised the salary of the Archdeacon from \$2,000 to \$3,000; it divided the convocation of San Francisco, setting off the counties on the east side of San Francisco Bay to be a new convocation, called for the present the convocation of Oakland. It learned that \$12,000 is actually needed to carry on the work of Church Extension as now going on, and then in spite of the showing of hard times passed a resolution, with even more than the usual enthusiasm, to go home and raise \$13,000 for this work. It also admitted one new parish into full union with the convention, St. Stephen's Church, San Luis Obispo, which has finally accumulated sufficient strength to pass beyond the mission stage. It listened to an appreciative report of the work of the Church Exhibit in the Panama-Pacific International Exposition, with special mention of Miss Hobart, who came from New York to start that work. Perhaps, however, the most important work of the convention was the approving of certain constitutional amendments of which the intended result will be to give more power and responsibility to the lay members of convention, and so to increase the number of men in attendance.

The report of the committee on the state of the Church covered a careful study of conditions for the nine years since the disaster of 1906, and showed a very satisfactory growth for those years, even though the last year was not quite up to the average.

Our present canons provide that every parish and mission shall be entitled to five delegates, no matter how large or how small the congregation may be. It is proposed to amend this by securing to every congregation at least one representative; the number of delegates then is graded according to the number of communicants: from fifty to one hundred communicants will entitle the congregation to two delegates; from one hundred to two hundred and fifty to three delegates; from two hundred and fifty to five hundred to four delegates; from five hundred to one thousand to five delegates; and thereafter an additional delegate for each additional five hundred communicants. This is not proportionate, but graded representation.

In connection with this plan, the convention adopted the definition of a communicant as set forth in the report of a committee of the General Convention of 1913. This becomes of importance when the number of communicants becomes the basis of representation; and this plan of the General Convention provides us with something tangible and definite and of universal obligation, even though it does not quite coincide with the ideas of each clergyman. It will be of great value to secretaries of conventions who are often much distressed by the absence of a law, and the fact that each man therefore becomes a law unto himself, so that our statistics lose much of their meaning.

Mention should be made of the sermon by Bishop Moreland, on Tuesday evening, at the missionary meeting, which was a forceful presentation of the idea of Christian preparedness, a plea for peace, and a protest against so great an increase of armament as to lead us as a nation into the vortex of militarism.

Passing mention should also go to the committee on the dispatch of business, who kept things going with as little loss of time as possible; and who facilitated matters materially by the presence of a large blackboard on which the nominations were recorded, and on which were plainly written the special orders of business, to the great relief of the secretary and of the committee on unfinished business.

Among others, the following resolutions were adopted:

As to Temperance Reform:

"Resolved, Inat, in view of the increasing interest in temperance reform and of the well-known and dreadful evils resulting from intemperance, this convention would, in no uncertain way, express its unqualified approval of all properly directed efforts to suppress the liquor traffic, together with use of intoxicating drinks, and would urge all Church people, both as a protection to themselves and as a safeguard to others, to take a definite and positive stand, in both public and private life, against the same."

In the matter of divorce:

"Resolved, That the Church should view with grave concern the serious threat to our home life in the growing frequency of divorce; and that this convention urge clergy and laity to use their full influence to establish the unity and sanctity of marriage and the home."

"Resolved, That this convention approve of an annual meeting before Lent to be held in San Francisco or Oakland when this important matter may be thoroughly discussed, which meeting we shall urge the ministers of all denominations to attend."

As this is about ready to be mailed, word has reached your correspondent that the Bishop of the diocese, suffering from some new complication, has been again taken to St. Luke's Hospital, and after another operation is at this time (Monday evening, January 31st), reported as having been again relieved and resting comfortably.

The following officers were chosen during convention:

Secretary—Rev. Mardon D. Wilson, for the twenty-first year.

Chancellor (appointed)—Mr. J. P. Langhorne.

Standing Committee—Clergy: Rev. John Bakewell, D.D., Rev. E. L. Parsons, D.D., Very Rev. J. Wilmer Gresham, D.D., Rev. W. H. Cambridge. Laity: Mr. L. M. Ringwalt, Mr. A. C. Kains, Mr. J. P. Langhorne, Mr. George A. Pope.

Deputies to General Convention—Clergy: Ven. John A. Emery, Rev. E. L. Parsons, D.D., Rev. H. H. Powell, D.D., Rev. Halsey Werlein, Jr. Laity: Mr. A. C. Kains, Mr. L. F. Montague, Mr. W. H. Crocker, Mr. H. C. Wyckoff.

Registrar—Rev. W. A. Brewer.

CALIFORNIA HOUSE OF CHURCHWOMEN

DESPITE THE inclement weather, a large number of delegates to the House of Churchwomen assembled in Grace Chapel, San Francisco, on the morning of the Feast of the Conversion of St. Paul, from whence they emerged to take their places as part of the

Sunday school room of Christ Church. One hundred and fifty men from the three Macon parishes sat down to a dinner served by the ladies of the parish. The guest of honor was Bishop Nelson, who addressed the Club on the topic, "The Layman's Responsibility for Missions." Other addresses, on subjects concerning local Church interests, were made by the Rev. Charles L. Wells, Ph.D., rector of Christ Church; the Rev. Charles H. Lee, rector of St. Paul's; the Rev. W. Curtis White, rector of St. James'; and Mr. Horace R. Chase, an active layman of St. James' parish. The meeting, one of the best Churchmen's gatherings ever held in Macon, developed much enthusiasm for the active coöperation of laymen in the Church's work.

THE LAYMEN'S MISSIONARY MOVEMENT convention was held in Atlanta, February 2nd to 6th, Dr. D. Clay Lilly, of Nashville, presiding. About sixty men were enrolled from the parishes of the Church in Atlanta and its suburbs. Bishop Nelson spoke at the morning session, Friday, February 4th, on "To-day's Missionary Opportunity." At the Friday-night session the Rev. R. W. Patten, provincial secretary, addressed the convention on "The Dynamic of Missions." The total registration in the convention was over a thousand men. From statistics furnished the convention it appears that the Episcopal Church in Atlanta and suburbs (nine parishes and missions) has increased in communicants, during the ten years from 1904 to 1914, from 1,914 to 2,670; in contributions to parish expenses, from \$16,923 to \$25,823; in contributions to missions and benevolences in America, from \$3,583 to \$4,189; in contributions to foreign missions, from \$376 to \$2,950; with an increase of the weekly average per member for local expenses, from \$0.17 to \$0.19, and for all missions and benevolences, from \$0.04 to \$0.052. In the weekly average table the Episcopal Church ranks third, being excelled by the Presbyterian and Lutheran bodies.

AT ST. JAMES' CHURCH, Macon, a Sunday school room has been added to the equipment, greatly increasing the attendance and interest of the school. St. James' is a new parish, having been admitted to union with the diocesan council in May, 1914.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Sunday School Institutes—Woman's Auxiliary—Laymen's Missionary Movement—Men's Dinner

SUNDAY SCHOOL institutes were held at the Pro-Cathedral of the Nativity, South Bethlehem (Very Rev. Frederick W. Beekman, Dean), on Friday, January 21st, and at Trinity Church, Lansford (Rev. James B. May, rector), on Saturday, January 22nd. With the exception of one number the two programmes were identical. The Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes-Barre, representing the diocesan board of religious education, presided. In the afternoon Mrs. John Loman of Philadelphia gave a stimulating lecture on "The Catechism in Diagram, Picture, and Story." Mrs. Clarence W. Bisham, wife of the rector of St. Philip's Church, Philadelphia, gave a very helpful lecture on "Supplemental Work." The visiting delegates from the neighboring parishes were served supper. In the evening there was a conference on "The Parent and the School," conducted at South Bethlehem by the Rev. Ernest Collard Tuthill, curate at St. Stephen's Church, Wilkes-Barre, and at Lansford by the Rev. Harry G. Hartman, rector of Calvary Church, Wilkes-Barre. At both places the Rev. Winfred H. Ziegler, vicar of All Saints' Chapel, Lehigh, made an address on "Alaska Missions."

THE WINTER session of the Woman's Auxiliary of the archdeaconry of Reading was held

at Grace Church, Allentown (Rev. Robert H. Kline, rector), on Wednesday and Thursday, January 19th and 20th. At the opening service, a mass meeting on Wednesday evening, the speaker was the Rt. Rev. Paul Jones, Bishop of Utah, who is the son of the late Dr. H. L. Jones, former rector of St. Stephen's Church, Wilkes-Barre. The Holy Communion was celebrated on Thursday morning. Then the business sessions of the Auxiliary and Junior Auxiliary were held. After luncheon Miss Laura F. Boyer of Pottsville led a discussion on "Practical Outlines for Lenten Mission Study," and conducted a demonstration class on "The Why and How of Foreign Missions." Miss Donnelly of Easton held a conference for Juniors on Mission Study, the subject being, "Modern Heroes of the Mission Field." Mrs. John M. Nelson of Pottsville led a discussion on "Vital Mission Study." On February 9th the Woman's Auxiliary of the archdeaconry of Scranton will meet at Calvary Church, Wilkes-Barre.

THE LAYMEN'S MISSIONARY MOVEMENT held a convention at Reading from January 26th to 30th. More than a thousand men registered. On the afternoon of the second day (Thursday) the Rev. S. H. Littell addressed the convention on "The New Era in China." On Thursday evening Bishop Talbot led the devotional exercises.

THE ANNUAL men's dinner of Trinity Church, Pottsville (Rev. Howard W. Diller, rector), was held on Thursday evening, February 3rd, and was the largest affair of its kind in the history of the parish, over three hundred men being served bountifully to turkey and other good things. The toastmaster was George Kaercher, Esq. The speakers were the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia, and the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Condition of Bishop Nichols

BISHOP NICHOLS was obliged to return to the hospital after the diocesan convention, but latest reports are to the effect that he is getting along nicely and slowly gaining strength.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Watertown Parish Freed from Debt

A CAMPAIGN of four days recently conducted in St. Paul's parish, Watertown (Rev. John L. Oldham, rector), resulted in the raising of \$1,200 needed to clear away the parish debt. The debt amounted to \$1,400 when Mr. Oldham took charge of the parish ten weeks ago.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Entertainments—A Coffee Saloon—Church Club—Fire in Greeley Church

A SERIES of neighborhood teas has been arranged in St. Peter's Parish, Denver, commencing February 2nd, at the home of Mrs. G. W. Riddle, when Mrs. Shelby Wolfe will give her entertaining lecture on Alaska.

ST. MARGARET'S GUILD of St. Mark's Church varies its weeks, sandwiching literary and missionary or social and business discussions, Mrs. Betty Scanlan being president and Mrs. Arthur Johnson and Mrs. F. W. Hild being directresses. Miss Katherine Lund recently gave a description of the working of newspapers.

MISS BRENT, with the aid of vivid letters from her brother the Bishop and his fellow workers, gave an admirable talk on the Phil-

ippines at the Woman's Auxiliary, which met at St. Stephen's Church, Denver, January 25th.

DEAN HART's coffee saloon will shortly be opened to supply at the lowest possible prices coffee and other refreshments to the men who formerly loafed in bars. A former bar-room has been taken and will lend an air of familiarity to its erstwhile patrons. The saloon will be run in connection with the mission of "Brother George" Wycliffe for down-and-outers, and there will be plenty of games and chairs for loungers.

AT THE recent meeting of the Church Club of Colorado, Governor Carlson advocated more loyalty to the state and certain economic reforms in the legislature. Attorney-General Fred Farrar proposed that the club should extend its influence by meeting in other parts of the state. Mr. Jess Wheelock reported on behalf of the Lenten committee that the speaker for the first week of services would be Bishop Thomas of Wyoming.

SUNDAY EVENING, January 30th, fire broke out in the choir room at Trinity Church, Greeley, caused by the heat from the chimney setting fire to the floor. Two young men studying under Canon Bonell turned in the fire alarm and then began fighting the fire. The blaze was confined to the choir room and soon extinguished by the use of chemicals, but all hymnals, Sunday school supplies, and junior choir vestments were burned. Canon Bonell returned from a mission fifteen miles distance as the firemen were leaving. In spite of dense smoke in the church the evening service was held, but without choir. Between three and four hundred dollars damage was done. Damage to the building is covered by insurance.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Exhibition of Sketches—Choir Festival

THE SKETCHES made for the mural painting in the state prison at Wethersfield have been hung in the hallway of the Fine Arts Building at 215 West Fifty-seventh street, New York City, and will in this way give those desiring to see them some conception of the best work of Miss Genevieve Cowles which she has accomplished for the men behind the bars.

ON THE eve of the Epiphany, a choir festival was held in Trinity Church, Waterbury (Rev. Frederick D. Buckley, rector), at which the choirs of Trinity and St. John's combined, making a large choir of over ninety men and boys, headed by the crucifer of Trinity. Mr. Sydney Webber, organist and choirmaster of Trinity, is giving a series of organ recitals throughout the winter on the new Skinner organ.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Diocesan Clericus

THE DIOCESAN CLERICUS met February 1st at the Church of the Incarnation, Dallas. The Bishop and fifteen clergy were present. At the morning session the Rev. Richard Morgan read a carefully prepared paper on Lenten observance. The discussion which followed revealed a great diversity of opinion. Some favored using only regular Morning and Evening Prayer in connection with the meditation or lecture. Perhaps the majority felt that some latitude and variety should be permitted in the order of the services. The afternoon session was devoted to the question: "Shall we have an Advent preaching mission next year?" The Rev. Charles Clingman led in the affirmative, pointing out the deepened spiritual interest in parishes where the missions were held. The Rev. J. C. Black,

while agreeing fully as to the desirability and benefits of the proposed mission, thought the Advent season was most inopportune; whatever serious impression is aroused by the mission is apt to be dissipated by the gayeties of the Christmas season. The matter was freely discussed, all approving of holding diocese-wide missions next year. The consensus of opinion was that the pre-Lenten season was most suitable, and by unanimous vote it was decided to hold such missions, beginning Septuagesima, 1917. The Rev. Messrs. Ramage, Moore, and Clingman were appointed a committee to formulate plans for the mission. Thus a whole year will be given to earnest, thoughtful preparation.

EASTERN OKLAHOMA

T. P. THURSTON, D.D., Miss. Bp.

Ogilvie Conference—Departure of Rev. and Mrs. S. G. Welles

THE SECOND annual Ogilvie conference in Eastern Oklahoma was held in St. Luke's Church, Ada, on January 25th, 26th, and 27th. Our first church building here was only recently erected, and this was the first opportunity the people have had for meeting the clergy of the district. The opening day was the fifth anniversary of Bishop Thurston's consecration. At the close of the service that night the Rev. John Grainger, missionary of Southeastern Oklahoma, gave expression to the sentiments of the clergy towards the Bishop, and in their behalf presented him with a vestment case. To this the Bishop, very much taken by surprise, responded with deep feeling of appreciation. At the opening service the address was delivered by the Rev. C. V. Kling, rector of Trinity Church, Tulsa, on *The Historic Position of the Episcopal Church*. On the other nights the Bishop answered questions that were dropped in a box, and made addresses on the "Teachings of the Church." These services were largely attended by members of the congregation and their friends. There were celebrations of the Holy Communion each morning, and one meditation with the clergy. The conferences during the two days were most helpful and covered such topics of practical importance as "Religious Education," "Social Service," "Missions," "The Manner of Conducting the Services," "The Increase of the Episcopal Endowment Fund," "The District Paper," and "Increase of the Finances of the District."

THE DISTRICT has suffered a great loss in the removal of the Rev. Samuel G. Welles, who for six years has resided at Chelsea and acted as missionary for the northern section. He has endeared himself to the clergy and to the people everywhere to whom he has ministered. Mrs. Welles likewise will be greatly missed. For several years she has proved a most efficient treasurer of the United Offering. They have gone to the diocese of New Jersey and will reside at Trenton.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Accident to Rev. Thomas Horton

THE REV. THOMAS HORTON, sometime rector of St. James' Church, Oskaloosa, and now chaplain of St. Katharines' School, Davenport, met with a very serious accident Thursday night, January 20th. Returning from the school to his residence, he slipped and fell, fracturing the right leg both above and below the ankle. This unfortunate accident will confine him to the house for several weeks; he is still suffering very acute pain. Through THE LIVING CHURCH the Rev. Mr. Horton wishes to thank his many friends, both lay and clerical, who have so kindly extended their sympathy.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

Bishop's League Formed—Death of Miss Roberta Tyler

THE ELEVENTH anniversary of the consecration of Bishop Woodcock was observed on the Feast of the Conversion of St. Paul, Tuesday, January 25th, beginning with a celebration of the Holy Communion in the Cathedral at 10 o'clock at which the Bishop officiated, assisted by Dean Craik, and made a brief address. Afterwards the Bishop conducted a quiet hour for the clergy, the theme of his address being the relation of the pastor to his flock. Later the clergy of the diocese were entertained at luncheon by the Bishop. In the afternoon the Bishop had invited all who are interested in mission work in the diocese to come to a meeting in the Cathedral House. A number of officers of the Woman's Auxiliary and other members were present, besides a few of the clergy and a prominent layman of the diocese. Bishop Woodcock began by stating how much the Woman's Auxiliary had done for the diocese in engendering missionary zeal and enthusiasm, and that no matter what might be the custom in other dioceses, he was glad that in Kentucky the Auxiliary from the beginning of its organization had done no diocesan work but was purely an Auxiliary to the Board of Missions. However the need for mission work in the diocese is great and he hoped to form another organization which would in no way be confused with the Auxiliary or interfere with it which would carry on the work of missions in Kentucky. He also stated that here is a splendid opportunity for those who "don't believe in foreign missions." Many suggestions were made and informal addresses from the floor. It was decided to call this new organization "The Bishop's League" (of the diocese of Kentucky) and that it be composed of both men and women; its object being to secure pledges for funds for diocesan missionary work. All who contribute to the league are to be members and the governing body is to be an executive board, which is to have quarterly meetings, composed of the officers (to be elected later) and two representatives from each parish and mission chapel, one man and one woman. In the evening, the annual banquet of the Laymen's League was held in compliment to Bishop Woodcock, at the Seelbach Hotel. The Bishop acted as toastmaster and the speakers were the Rev. Harris Mallinckrodt, rector of Calvary Church, the Rev. Richard L. McCready, rector of St. Mark's Church, Mr. Henry J. Powell, and Mr. R. C. Rodgers.

"IN THE DEATH of Miss Roberta Tyler," says Dean Craik, of Louisville, in *Cathedral Notes*, "a true saint of God entered into the rest of Paradise. She passed from this life on Tuesday evening, the Feast of the Conversion of St. Paul, a day and a saint very dear to her." Miss Tyler was a remarkable woman, and spent her life in the endeavor to do good. "With a large income," continues Dean Craik, "Miss Tyler reversed the Old Testament rule of 'a tenth to God, and good works.' She gave nine-tenths and sometimes more, reserving little for herself. As a Bible student and reader she had few equals. There could hardly arise any crisis or condition in life to meet which she could not quote at once a fitting verse from the Word of God. She was a staunch upholder of the Church and of the Catholic religion, and in the sacraments and ministrations of the Church she found supreme strength and comfort."

LONG ISLAND

FREDERICH BURGESS, D.D., Bishop

Christ Church, Brooklyn, Keeps Anniversary

THE SEVENTIETH anniversary of the founding of Christ Church, Bedford and

Division avenues, Brooklyn, was celebrated January 20th. Owing to the death of Canon Chase's mother, the rector was unable to attend the celebration, but the principal address was delivered by Bishop James Henry Darlington, formerly rector of Christ Church. Dr. L. N. Anderson gave the address of welcome, while the letter from the rector of the church was read by the Rev. R. H. Scott. Immediately after the services, a reception followed in the vestry rooms.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Death of G. R. Westfeldt

THE DIOCESE has suffered a severe loss in the recent sudden death of Mr. Gustav R. Westfeldt. In the business world he had won for himself a reputation for unimpeachable integrity. In the Church, he was earnest, devout, and devoted. In all that pertained to the uplifting of the poor and needy and down-trodden, he was actively interested. He was a faithful member of Christ Church Cathedral, New Orleans, and was senior warden at the time of his death. For twenty-five years he was a member of the Standing Committee, serving as secretary for many years, and was several times selected to represent his diocese as a delegate to General Convention. As president of the Home for Destitute Orphan Boys he always evinced the greatest interest in the boys, in their studies and in their play. This passing away causes genuine sorrow and regret to the many with whom he had been associated.

MAINE

Brunswick Parish Freed from Mortgage

ST. PAUL'S PARISH, Brunswick (Rev. E. D. Johnson, rector), is rejoicing that the mortgage on the parish house, better known as Codman House, has been cancelled. The cost of the building and its furnishings has been a little more than \$5,000. The rector, who has labored indefatigably to make this important addition to the equipment of the parish, announces that as rapidly as coöperation permits plans for further improvement and fuller use of the building will be carried out. Mr. Johnson was recently elected a member of the Standing Committee of the diocese to fill the vacancy made by the removal of the Rev. Dr. G. B. Nicholson to the diocese of Massachusetts.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Mount Calvary Exchange—Arrival of Dr. McComb
—Rev. Dr. Tompkins Speaks in Behalf of
"Billy" Sunday Campaign—Bishop Jones

FOLLOWING the decision to erect a new building made by the congregation of Mount Calvary Church, Baltimore (Rev. Dr. William A. McClenhen, rector), shortly after the steeple of the present church had been blown down by a hurricane, the Mount Calvary Exchange was organized by some of the prominent women of the parish to raise funds for a new church. Fifteen months ago the Exchange was inaugurated by a sale of fancy work, edibles of all sorts, and attractive Christmas cards, at the home of Mrs. W. Stuart Symington, Jr., a devoted member of the Church. The results were so gratifying that a tiny office on Madison avenue near the church was opened, where one person was on hand during the day to conduct the sales and receive telephone orders for the things at their disposal. But within a few months the office was too small and the vestry of the church offered the women the use of a little corner store which is owned by the church, and they moved in. Since that time the shop has broadened its scope every month. One hundred and ten women now

make up the working staff of the Exchange. The shop is open every day from 8:30 A. M. until 6 P. M. Twelve women are in charge, two serving one morning every week, and two serving one afternoon of every week. Besides maintaining pantry, needlework, card, mending, and magazine departments, women relieve trained nurses, supply daily luncheons, read aloud to invalids, do up fine laces, do typewriting, shopping, and many other simple and helpful things that bring in their small contributions of money. All the women are volunteers and not one has received a penny of personal gain. Already \$5,000 net profit has been turned into the building fund by them, and they confidently expect to exceed that sum in the coming year.

THE REV. DR. SAMUEL MCCOMB, formerly connected with the "Emmanuel Movement" in Boston, on February 1st entered upon his duties as a Canon of the Maryland Cathedral of the Incarnation, Baltimore. On the evening of January 31st, Dr. and Mrs. McComb were the guests of honor at a reception given by Bishop and Mrs. Murray at the episcopal residence to the clergy of the diocese and their wives. Dr. McComb will be the special preacher at the Pro-Cathedral morning and afternoon on the first Sunday of every month, and every Sunday afternoon of the month except the third. Later he expects to conduct a prayer service every Wednesday night at Emmanuel Church. He has opened an office temporarily at the diocesan home, where he will keep daily hours for consultation with those suffering from alcoholism, insomnia, and other mental and physical troubles, until permanent offices are prepared for him in the parish rooms of the Church of the Messiah, which will be more favorably situated for his work. A tuberculosis "class" similar to that formed at Emmanuel Church, Boston, will also be established here. Dr. McComb takes up no case unless it is referred to him by a physician, his treatment being designed to supplement that of physicians, and he deals with cases that medicine and surgery cannot cure or relieve. His method of treatment is almost unknown here, and is expected to arouse great interest, particularly among that class of sufferers who have not been benefited by other remedies.

THE VEN. HUDSON STUCK, Archdeacon of Alaska, has recently been in Baltimore. On January 29th, he delivered a most interesting lecture, beautifully illustrated, on the subject, "Ten Thousand Miles by Dog Team," to the members of the Junior Auxiliary and the Sunday school children of the city in the parish house of Grace and St. Peter's Church. The following day he preached on behalf of his work at that Church in the morning and at the Church of the Ascension at night.

THE MEN'S CLUB of Christ Church, Baltimore (Rev. Dr. Edwin B. Niver, rector), met in the parish house on the evening of February 2nd and listened to a very interesting and instructive address by Dr. William H. Welch of the Johns Hopkins University on the subject, "Some Impressions of a Recent Visit to Japan and China."

THE RT. REV. DR. CHARLES FISKE, Bishop Coadjutor of Central New York, formerly rector of the Church of St. Michael and All Angels, Baltimore, has, with Mrs. Fiske, been in the city recently as the guest of friends, for a few days of rest and recreation, and officiated at St. Michael's on the morning of the Feast of the Purification.

ON FEBRUARY 2nd the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia, came to Baltimore to speak in behalf of the Billy Sunday campaign which is to open in Baltimore on February 27th. In the afternoon he addressed a representative gathering of one hundred and

fifty women of social prominence in the ballroom of Mr. and Mrs. Alexander Brown, and at night he spoke at a meeting in the parish house of Emmanuel Church, whose rector, the Rev. Dr. Hugh Birkhead, is, it is understood, the only clergyman of the Episcopal Church in the city who is actively working in behalf of the Billy Sunday campaign. The authorities of St. John's Church, Waverly, which is located near the Sunday tabernacle, have offered their parish rooms as a nursery, where mothers who wish to attend the Sunday meetings may leave their babies and have them cared for until their return.

THE BISHOP OF UTAH spoke at Emmanuel Church, Baltimore, on Sunday, January 23rd. The Bishop gave an interesting account of the Mormons. He characterized their religion as "a good thing gone wrong" because of the extremes to which they carry it. Excluding polygamy, in which they believe, he said there were many things in Mormonism to be emulated. Chief among these, he said, was their efficient organization. Further to emphasize this feature of their faith, he said it was as perfectly organized for service as was the German army. Their individuality, he said, killed their spirituality. The Mormons have wonderful Sunday schools, said the Bishop, and not only the children, but old men and women are expected to attend these schools, where they are ever kept in touch with the very rudiments of their Church belief.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Bishop Webb's Anniversary—Rev. F. H. Stedman Goes to Maine—Church Club Election—Woman's Auxiliary

PREPARATIONS are making for the celebration of the tenth anniversary of the consecration of Bishop Webb on St. Matthias' Day, February 24th, being a Thursday. The anniversary service will be held at All Saints' Cathedral at 10:30, when the preacher will be the Bishop of Fond du Lac. In the evening the Church Club will act as host to so much of the diocese as may be in attendance, a dinner being served in Gimbel's grill room; and this opportunity is taken to convey to the diocese generally the invitation to its men and women to be present both at the service and at this dinner, the price per plate being \$1.00. Persons desiring to attend should notify Mr. Herbert S. Inbusch, 315 Farwell avenue, Milwaukee.

AT THE same time it is hoped to make a presentation to the Bishop in the form of subscriptions for the University student work at Madison. The Ven. Archdeacon Blossom, rector of St. Stephen's Church, Milwaukee, is chairman of the committee having the matter in charge, and it is hoped that much interest may be awakened both for the sake of expressing the congratulations of the diocese upon this anniversary and also for the sake of the University work itself.

AS ANNOUNCED last week, the Rev. Frank H. Stedman has resigned the rectorship of St. John's Church, Milwaukee, and accepted that of St. Mark's Church, Waterville, Maine. Mr. Stedman has done very excellent work in Milwaukee, where his parish is in the center of a wholly foreign community and one in which the difficulties for the Church are very great indeed. He came to this city two years ago from Cincinnati, where he had been rector of St. Stephen's Church. Mr. Stedman is a graduate of the Western Reserve University and of the Cambridge Theological School, and was ordained in 1906.

THE WOMAN'S AUXILIARY held its third neighborhood meeting in the Milwaukee convocation at Waukesha, on Thursday, February 3rd, at the home of the rector, the Rev. H. B. Liebler. There was an attendance of fifty-one, representing nine different branches.

The diocesan president, Mrs. E. A. Wadhams, presided. The morning session was started with a short service by the rector, followed by an informal conference, which helped to bring the members into closer touch with the diocesan officers. At one o'clock a delightful luncheon was served by the women of the parish. The afternoon session was mostly given up to a talk on the state university work by Mrs. Charles Lamb of Madison. The offering of the day was for the chapel fund of the university.

THE CHURCH CLUB held its annual election on Thursday evening of last week in connection with a dinner at the City Club rooms. The newly chosen president is Mr. H. O. Winkler, of St. Mark's Church, while H. J. W. Meyer continues as secretary, C. G. Hinsdale as treasurer, and the newly chosen secretary is J. V. Cargill, of St. Stephen's Church. Herbert S. Inbusch and James H. Daggett were elected as directors for three years.

MINNESOTA

S. C. EDSELL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suffr.

Laymen's Missionary Campaign

THE LAYMAN'S MISSIONARY MOVEMENT held very largely attended conventions in St. Paul and Minneapolis from January 23rd to 26th. Addresses were made by the Rev. Hugh L. Burleson, D.D., and Bishop Edsall.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Dr. W. H. Jefferys in St. Louis

DR. W. H. JEFFERYS, formerly of St. Luke's Hospital, Shanghai, China, has been the guest of the Church in St. Louis this week. Sunday morning, January 30th, he spoke at Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean), and in the afternoon preached at St. Peter's Church (Rev. Z. B. T. Phillips, D.D., rector). Monday he addressed the clericus in relation to the formation of mission study classes for men and spoke in the afternoon at a tea given in his honor by Miss Lewis, vice-president of the Woman's Auxiliary. On Tuesday the quarterly meeting of the Woman's Auxiliary was held at St. George's Church (Rev. B. T. Kemmerer, rector), with nearly four hundred women present. Dr. Jefferys was the speaker of the day and received a pledge of \$240. Wednesday noon Dr. Jefferys addressed the Church Club at the City Club, on Thursday afternoon spoke at Emmanuel Church, Old Orchard (Rev. J. Courtney Jones, rector), and in the evening addressed the mission class of the St. Louis School of Religious Instruction. Thus all the Church people in St. Louis had an opportunity to gain missionary inspiration from the talks of Dr. Jefferys.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Sunday School Institutes—Church Club—Woman's Auxiliary

FIVE INSTITUTES for Sunday school teachers and conferences for Church workers were conducted on the afternoons and evenings of January 24th to 28th under the auspices of the board of religious education and the Woman's Auxiliary of the diocese of Newark. The meetings were held at St. Barnabas' Church, Newark; St. Mark's Church, Orange; Trinity Church, Hoboken; Church of the Atonement, Tenafly; and St. Mark's Church, Paterson. Beginning at two o'clock the lectures extended until nine in the evening, with an hour intermission for supper. About six hundred persons attended the sessions of the institute. The visitors to the several parishes were cordially welcomed and

delightfully entertained. The Rev. Thomas A. Hyde, rector of St. Mary's Church, Jersey City, was chairman of the committee on institutes. The general interest and values in this work were never greater.

THE CHURCH CLUB of the diocese met at Trinity House, Newark, on Wednesday, February 2nd, Edward O. Stanley presiding. After dinner speeches were made by the Rev. Dr. Charles S. Reifsnider of Tokyo, Japan, on Church, social, and educational conditions in that country; and by a number of clergymen and laymen on "Effective Methods in Parochial Finance."

DR. RUDOLPH B. TEUSLER, physician in charge of St. Luke's Hospital, Tokyo, was the principal speaker at the meeting of the Woman's Auxiliary, diocesan branch, in Trinity House, Newark, on Wednesday morning, February 2nd. The speaker took occasion to correct false impressions conveyed by published statements of tourists and traders concerning the habits of the Japanese people. He especially vouched for their honesty. He made an appeal to this diocese for \$10,000 for building purposes.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Convocation of Burlington—Woman's Auxiliary—St. Mary's, Burlington

THE CONVOCATION of Burlington held its regular meeting in St. Stephen's Church, Riverside (Rev. Cornelius W. Twing, rector), on Tuesday, February 1st. There were thirty-five clergymen and eight lay delegates present. The Archdeacon's report showed a substantial increase both in the organized and unorganized missions. The preacher was the Rev. Charles S. Lewis, rector of St. Mary's Church, Burlington. The afternoon session was taken up with business, the principal speakers being the Rev. John W. Ohl, rector of Holy Trinity Church, Collingswood.

THE LOWER branch of the Woman's Auxiliary met in Trinity Church, Moorestown (Rev. Frederick A. Warden, rector), on Wednesday, January 26th. The two principal addresses were made by Mrs. Biller, relict of the late Bishop Biller of South Dakota, and Archdeacon Claiborne. Mrs. Biller spoke on the work in South Dakota and Mr. Claiborne of that in the mountains of Tennessee.

ARCHDEACON STUCK of Alaska spoke before the upper division of the Woman's Auxiliary in Christ Church, Elizabeth (Rev. Paul F. Hoffman, rector), on Wednesday, February 2nd, at 10:30 A. M.

THE SUNDAY SCHOOL INSTITUTE of the Camden district met in the Church of Our Saviour, Camden (Rev. M. S. Stockett, rector), on Monday, January 24th. One hundred delegates represented nineteen Sunday schools. At the afternoon two inspiring addresses were delivered, the first by Mrs. John Loman of Philadelphia, and the second by the Rev. G. Wharton McMullin of Gibbsboro. At the business session the Rev. G. Wharton McMullin was elected president of the district. After supper, the Rev. Frederick A. Warden, speaking on "Suggested Methods of Bible Study," was followed by the Rev. Stuart L. Tyson of Princeton on "Knowledge of the Bible and how to use it in teaching."

THE BROTHERHOOD of St. Mary's Church, Burlington (Rev. Charles S. Lewis, rector), gave a dinner in the guild hall on January 25th to one hundred and twenty men. Mr. William D'Olier presided. The initial address was made by Professor Vandyke of Princeton, who took for his subject the notes that are being exchanged between America and Germany. The Rev. John Fearnley spoke on "The Brotherhood of Nations." Mr. J. Warren Davis spoke on the "Brotherhood of Man." Bishop Matthews urged a greater de-

gree of interest in the affairs of the Church. The rector urged widening the club's influence.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Armenian Day—Mansfield Region—Institution at Trinity Church, Tiffin—Organization of Lake Region

SUNDAY, January 30th, was Armenian day at Trinity Cathedral, Cleveland, when offerings were received, and special prayers, one authorized by Bishop Leonard, said for the Armenians. The Rev. Dr. P. R. Nazareth, pastor of the Armenian churches in Michigan and Ohio, was the preacher at the morning service.

THE CLERICUS of the Mansfield region met at Grace Church, Galion (Rev. A. I. E. Boss, rector), Tuesday, February 1st. Reports were presented on surveys being made at Ashland and Millersburg, two large towns in which we have no organization. The Rev. Mr. Boss, who enters upon the rectorship of St. Paul's, Fremont, the first of March, resigned the chairmanship of the region, and the Rev. Arthur T. Reasoner was elected to succeed him, while the Rev. B. H. Reinheimer was chosen secretary in succession to Mr. Reasoner.

UPON THE occasion of his recent visitation of Trinity Church, Tiffin, Bishop Du Moulin instituted into the rectorship of the parish the Rev. Robert Scott Chalmers, whose entry into the ministry is an interesting and encouraging illustration of the surrender of worldly preferment for the sacred callings of the Church. The Rev. Mr. Chalmers is a native of Scotland, where he was trained in the Edinburgh University for the law. Coming to the United States, he went into business and rose to highly responsible positions in New York and Akron as a collection and credit expert. In Akron, where he took

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orders and was for a time curate at St. Paul's, he became the head of the credit department of one of the largest rubber companies in America, and was to have been assistant treasurer, to which position he was promoted only two days prior to his becoming a candidate for holy orders.

AT ST. JAMES', Painesville, Tuesday, February 1st, more than 125 men and women, together with seven of the clergy representing the eleven parishes and missions in the northeast corner of the diocese, assisted Bishop Leonard in forming the eighth convocational district, to be known as the Lake Region, the other seven being in Bishop Du Moulin's jurisdiction. The Cleveland district, comprising the one county of Cuyahoga in Bishop Leonard's jurisdiction, is the only remaining territory to be organized. When that is accomplished the diocese will then be divided into nine convocations called regions, each of which now has a representative on the board of missions of the diocese, through whom the work is coördinated. Following the plan pursued by Bishop Du Moulin in his jurisdiction, the constituent branches of the Lake Region are a clericus, the directing committee of the region, the Rev. Robert J. Freeborn, chairman; a Church Club for men, W. C. Cross, M.D., chairman; and a regional branch of the Woman's Auxiliary, Mrs. H. P. Collacott, chairman. At the women's meeting in the afternoon, at which Mrs. Homer P. Knapp, diocesan president of the Auxiliary, presided, papers were read by Mrs. H. E. Handerson and Mrs. Frederick Tyler. Supper was served at 6 P.M., at which time the Church Club was organized, the Rev. Mr. Freeborn presiding; addresses were made by Bishop Leonard, Archdeacon Abbott, the Rev. R. W. Woodroffe, and Mr. B. F. Finney, of the Brotherhood of St. Andrew.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Educational Evening

AN INTERESTING travelogue on "Glacier National Park" was given in Trinity parish house, Pittsburgh, on January 24th by Mr. Laurence D. Kitchell. The hall, which will seat about four hundred, was taxed to its full capacity. Mr. Kitchell illustrated his travelogue by motion pictures and stereopticon slides, for which Trinity's own motion picture machine was used. The occasion was the third of Trinity's 1915-1916 series of "Educational Evenings."

PORTO RICO

C. B. COLMORE, Miss. Bp.

Every-Member Canvass—Illness of Miss Frances Cuddy

ON A RECENT Sunday afternoon, after a luncheon served to them by the Bishop's wife, about twenty men and women started out from the Bishop's residence in groups of three on an every-member canvass. The work had been carefully planned, and the sum asked for was \$1,300. After an enthusiastic and efficient canvass, the Bishop announced the amount asked for has been exceeded by fifty dollars and still not all pledges are in. Surely our American Churchmen in the tropics are alive to their opportunities and duties.

THOSE WHO know of the many years of missionary service that Miss Frances Cuddy has given to Porto Rico will be sorry to hear that she is lying seriously ill at St. Luke's Hospital, Ponce. The Bishop has visited her, and to her great comfort, has had for her the ancient and beautiful service of Holy Unction. It is hoped that those prayers continuing to be offered up by all the missionaries of her staff in the island will be heard and it will be God's will to restore her to health.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Candlemas Service—A Confirmation—Patronal Festival—Repairs at Lewistown

ST. MARY'S altar guild of Grace Church, Galesburg, having purchased in advance the candles to be used on the altar throughout the year, these were solemnly blessed at Evensong on Candlemas Day, the ancient English office for that service being used by the Bishop's authority. Small tapers were distributed to the choir and congregation, and during the singing of the *Nunc Dimittis* these were all lighted. The rector, the Rev. Andrew Chapman, preached a sermon on the significance of the service. Six large altar candlesticks of brass and a pair of processional crosses, all memorials, were used for the first time. After the service the congregation were invited to examine the vestments, on exhibition in the Sunday school room. Grace Church has full sets of elaborate Eucharistic vestments in all the ecclesiastical colors, with altar cloths to match.

IN THE Cathedral at Quincy, Ill., on the Feast of the Presentation of Christ in the Temple, the Bishop of the diocese confirmed Mr. and Mrs. Albert Merritt Ewert. Mr. Ewert has been pastor of the Methodist Episcopal Society in Griggsville, Ill., until very recently. The candidates were presented by

the Rev. Harold Linwood Bowen, rector of St. Paul's Church, Peoria, to which parish Mr. Ewert has been assigned as a lay worker during his preparation for holy orders, and where, because of his large musical experience, he will serve as organist and choir-master. Preceding the confirmation an infant son was baptized, and immediately following it the Rev. James H. Dew-Brittain of Griggsville celebrated the Holy Eucharist, at which the newly confirmed made their first communion.

ON THE evening of January 24th about thirty-five men gathered socially in the parish house of St. Paul's Church, Warsaw, the Rev. Dr. Long, the rector, being host. A rotary club was organized, with the following officers: Mayor William Hill, chairman; Dr. T. A. Hartley, secretary; Ben Brinkman, treasurer. The club is to meet monthly. Its purpose is social, but also has in view the advancement of civic and moral interests in the city and community. This was the opening event of a well-kept patronal festival.

THE HISTORIC Church of St. James, Lewistown, one of the most beautiful structures in the country, has been undergoing extensive repairs. The funds for the purpose were chiefly provided by Mr. A. P. Munson of Mason City, Iowa, the oldest surviving vestryman of St. James' parish.

JUST RECEIVED

So as by Fire. Notes on the War.

By HENRY SCOTT HOLLAND, D.D., Regius Professor of Divinity in the University of Oxford, Canon of Christ Church. *Paper, 40 cents; by mail 45 cents.*

This book differs from all the other books which have been written about War. It is a brilliant exposition of the Christian philosophy of War—the War of God and the War of Man. It answers the questions arising out of the present War which religious-minded men and women are asking all over the world. It explains the bearing on the problems of War of the revelation of God in history, especially in the history recorded in the Old and New Testaments. It finds in the Sermon on the Mount the charter of Christian Knighthood. It expounds the ethical relationships which result from the application to the Fellowship of Nations of the Principle of Nationality. It shows how Christianity goes behind the Principle of Nationality, and lifts mankind into a life that is independent of racial distinctions. It reinforces Faith in Providence.

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"These thoughtful sermons by Prebendary Denison come at an opportune time now, when there is a tendency abroad to question the fundamentals of our faith in the lurid light of the great war. It is sometimes said, absurdly enough, that Christianity is on its trial. To such a temper these sermons, with their insistence on the immutability and the unchangeableness of God and the spiritual world, come as a wholesome corrective."—*Oxford Press.*

When Should Children Be Confirmed

By the Rev. A. H. BAVERSTOCK, M.A., author of "The Priest as Confessor." *Cloth, 80 cents; by mail 90 cents.*

This is a plea for early Confirmation, based both upon Churchly principles, as these were understood by Anglican divines in the years when the Prayer Book was compiled, and also upon experience and fitness. He shows that early Confirmation disappeared only in the nineteenth century. The book is thoroughly practical and should be treated as a guide in pastoral relationships.

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JAMES DEW. PERRY, JR., D.D., Bishop

Woman's Auxiliary—Bishop of Utah—St. Augustine's Mission for Colored People—Calvary Church, Providence

THE QUARTERLY meeting of the Rhode Island branch of the Woman's Auxiliary was held at Grace Church, Providence, on Thursday, January 20th. The Holy Communion was celebrated at 10:30 A.M. by Bishop Perry and an address of welcome was delivered by the Rev. Frank Warfield Crowder, Ph.D., rector of the church. Great disappointment was felt at the absence of the Bishop of Southern Brazil, who had not recovered sufficiently from his accident to be present. But the Auxiliary was particularly fortunate in securing for the speaker in his stead the Rev. George C. Bartter of Sagada, who is spending his vacation in Newton Center, Mass. The second speaker was William H. Jefferys, M.D. Luncheon was served in the parish house and the afternoon session held there. Reports were received from the various committees covering the work of the Auxiliary in the domestic and foreign field, Indian and negro work, and the United Offering. Dr. Jefferys also gave a short account of the work of the medical mission in China.

THE RT. REV. PAUL JONES was the guest of the Girls' Friendly Society of Rhode Island on February 1st in Grace Church parish house, Providence, at a large meeting and reception planned to give him an opportunity to present his work.

ST. AUGUSTINE'S MISSION for colored people, under the care of Mr. Moore-Brown, lately become a candidate for holy orders, has removed from its rented quarters in the old "Christian Church" on Broad street, Providence, to the building formerly occupied by the Church of the Saviour on Benefit street. This is a consecrated church building and the first house of worship of the present St. Stephen's Church, and of the Church of the Saviour, now united with Calvary Church. An afternoon congregation under the name of the Church of the Saviour has been maintained since the consolidation of the parishes and will be continued, the colored congregation using the building morning and evening and the parish rooms in the basement on certain nights in the week. A confirmation class of twenty-one colored persons has just been presented.

CALVARY CHURCH, Providence (Rev. Arthur L. Washburn, rector), has begun a vigorous campaign to raise \$50,000 for its new church building. At the service on Sunday morning, January 30th, Professor Wilfred H. Munro of Brown University, senior warden of the parish, gave a brief history of the church, stating that the parish was organized in June, 1896; the present building erected in 1898, and consecrated in 1911. The situation of the parish in a fine residential district calls for a larger and finer church. Professor Henry B. Washburn of the Cambridge Theological School, and brother of the rector, also spoke, urging the people to erect a church worthy of its purpose as a house of beauty and loveliness for the worship of God who loves beauty. Plans for the church were drawn about three years ago, calling for the expenditure of about \$75,000. It is now proposed in this campaign to raise \$50,000 and build a part consisting of chancel and nave, leaving the tower and nave extension until some future time. Committees have been organized to make a thorough canvass of the parish and neighborhood to solicit funds, and a bazaar under the title *Alice in Wonderland*, with many unique features, held in Churchill House, February 1st, added a large sum. The architects are Clarke, Howe and Homer of Providence.



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New Missionary at Roslyn—Woman's Auxiliary

MR. CARLEY W. HALSEY of Bainbridge, N. Y., has been placed by Bishop Page as missionary in charge of Calvary Church, Roslyn, Wash. He will also have charge of the organized mission at Cle Elum and of the work at the various mining camps in that vicinity.

THE REV. E. S. TOWSON, vicar of St. James' Church, invited the women of the city who were interested in missions to a service of intercessory prayer for missionaries and their work, at the rectory on January 19th. It was also a call to the first union meeting of the new year of the branches of the Woman's Auxiliary. Representatives from All Saints' Cathedral, Holy Trinity, St. Peter's, and St. Matthew's attended, there being about fifty ladies present. Mr. Towson conducted the service, after which short addresses on Auxiliary work were made by the officers of the board. The Rev. Herbert I. Oberholtzer, the former vicar of St. James', was a guest and was invited to speak. Mrs. Herman Page gave an informal but impressive talk on the cause of the low ebb of spirituality in the lives of most of us, and summed up her remarks by asking this searching question: "What would be the difference in our lives and in the world if we asked God how we could help Him instead of always asking for so many things for ourselves?"

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Holy Trinity, Memphis—Laymen's Dinner

As a parting tribute to the Rev. Prentice A. Pugh, their rector, the congregation of the Church of the Holy Trinity, Memphis, Tenn., has raised the remaining debt on the church, and the service of consecration will take place on the morning of February 13th, the Bishop of Tennessee officiating.

THE LAYMEN of Memphis will have a big dinner conference on February 25th, to discuss and make plans for their Lenten work. Fully five hundred men are expected.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

Convocation of Southeastern District

THE SEMI-ANNUAL convocation for the southeastern district opened its sessions at St. Cyprian's Church, Lufkin, on Monday evening, January 24th, with a sermon from

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the Bishop, who took as his subject, "The apostolic origin and character of the Episcopal Church," which he handled in his usual brilliant, scholarly, and convincing manner. The business sessions of the convocation were opened on Tuesday morning by the Rev. George B. Norton, D.D., rector of St. Mark's Church, Beaumont, and dean of the convocation, who appointed the Rev. Edward H. Earle, rector of Christ Church, Port Arthur, as secretary. Reports from the different parishes and missions having been presented, a conference followed on Church work in the convocation and a petition was adopted asking the next annual council of the diocese to appoint one or more general missionaries. Tuesday evening, services were again held at St. Cyprian's Church, the appointed preacher being the Rev. Edward H. Earle, who took "Christian Service" as his subject. On Wednesday there was a conference on Sunday school work and the best methods of recruiting candidates for the sacred ministry, the preacher at the evening service being the Rev. Charles D. Atwell of Chicago. Thursday morning was occupied with a visit to the Lufkin high school and the convocation closed its sessions on Thursday evening with a sermon from the Rev. George B. Norton, Dean of the convocation. The delegates were hospitably entertained by the members of St. Cyprian's Church.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Churchman's League—Choir Boys Surprised by Bishop—Georgetown—Daughters of the King

THE CHURCHMAN'S LEAGUE of the diocese met at The Highlands, Monday, January 31st, at 8 P. M., Mr. J. Holdsworth Gordon presiding. Commander Jewell of St. Margaret's Church reported as chairman of the committee on laymen's work. Mr. John S. Rogers of the Church Club of New York outlined what the laymen of that club were doing, and suggested concentration. The Bishop suggested Grace Church South East as an excellent work to take up. Upon motion of the Rev. Dr. De Vries it was decided to hold the next meeting in the parish house of Grace Church.

THE BOYS of the National Cathedral choir were given a pleasant surprise by Bishop Harding and his sister-in-law, Miss Douglas, at the episcopal residence several days ago. Led by Choirmaster Edgar Priest, who was in the secret, the boys went to the Bishop's residence. When they arrived they were presented with a fine talking machine and a large number of records for the use of the choir. The money was collected by Miss Douglas from the many admirers of the young singers. Following the presentation refreshments were served. The boys were very much pleased.

THROUGH THE generosity of a member of St. John's Church, Georgetown parish (Rev. Christopher P. Sparling, rector), a new lighting system has been installed in the church and was used for the first time on Christmas Day. The fixtures are handsome and of a Gothic design and add much to the appearance of the church even when not lighted. The "indirect lighting" gives an abundance of soft mellow light, so that even fine print can easily be read in any part of the church. The congregation is much indebted to the donor. A new cloister or covered passageway has also been built, connecting the church with the parish hall. Both ornamental and useful, it is finished in the same manner as the church. The cloister is a gift from Miss Louisa Robinson as a memorial to her sister, Miss Sarah Emily Robinson, and the whole congregation is much indebted to her. Over the door entering the church

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on the wall of the cloister is a brass plate bearing this inscription:

This Cloister Was Erected to the Glory of God and in Loving Memory of SARAH EMILY ROBINSON Died December 21, 1914.

The Rev. Mr. Sparling has just celebrated his second anniversary as rector of the parish. He is a strong and loyal Churchman and is doing good work.

ALL FAITH CHURCH, Mechanicsville (Rev. D. Wellington Curran, rector), had a narrow escape from destruction by fire, from a defective flue, recently. A funeral was approaching and by the help of those present it was soon extinguished. The damage was fully covered by insurance.

THE LOCAL COUNCIL of the Daughters of the King of the diocese convened at the parish hall of the Church of the Ascension (Rev. J. Henning Nelms, D.D., rector), Thursday, January 27th, at 8 p. m., Mrs. A. A. Birney of St. Thomas' Church, presiding. The Rev. Dr. Nelms gave the delegates a hearty welcome. Of the twenty-two chapters in the diocese, all but one were represented. One hundred and fifteen "Daughters" were present and several visiting priests. The Rev. Fr. Weeden, O.H.C., rector of St. Agnes', gave an inspiring and helpful talk on prayer, urging constant intercessory prayer and thanksgiving. He urged upon the Daughters that the coming diocesan mission in the various centers would be a failure without united and earnest prayer. The ladies of the Ascension served refreshments after the meeting.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Chautauqua Under Church Auspices

THE FIRST distinctively Episcopal Chautauqua in the United States is about to be opened on Big Star Lake in Lake county, Michigan, and will be called "Canterbury Park." The promoters are the rector, wardens, and vestrymen of the Church of the Advent, Chicago. About twenty-five lots have already been sold; and the work on the property will be begun early in the spring. All lectures will be along Church lines.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop

Good Shepherd Parish, Buffalo—Dr. Freeman Conducts Quiet Hour—Marmalade Day

THE DAUGHTERS of the Church of the Good Shepherd parish, Buffalo (Rev. James Cosbey, rector), have furnished the pews with kneeling stools of oak to correspond to the woodwork in the church. The rectory of the Good Shepherd parish has recently been roofed with dipped shingles of moss-green, which harmonize very pleasingly with the red tile of the church roof adjoining.

THE REV. JAMES E. FREEMAN, D.D., of Minneapolis, national secretary of the preaching mission, conducted a quiet hour for the clergy of the archdeaconry in St. Paul's Church, Rochester, on St. Paul's Day. About thirty of the clergy were present. Afterwards the meeting was thrown open to the public.

FRIDAY, February 4th, was called "marmalade day" at the Church Home in Buffalo, for on that day the friends of the Home added several hundred glasses of marmalade to the store-room to make glad both young and old who never fail to have a "sweet tooth." That being also the regular monthly meeting day of the board of associate managers, Bishop Walker made his annual visit and addressed the women who comprise the board. The Bishop also made arrangements for a corporate Communion of the associate board and Church Home League to be held on Friday, February 18th.

CANADA

The War Mission—Memorials—Requests—General Notes

Diocese of Algoma

A SISTER of the poet Swinburne, who is recently dead, left the sum of about \$45,000 to the Clergy Superannuation Fund of the diocese.—ARCHBISHOP THORNELOE preached at the patronal festival services held in St. Paul's Church, Fort William, January 25th. It was observed as a quiet day in the parish.

Diocese of Edmonton

THE SUBJECTS to be discussed at the meeting of the archdeaconry of Edmonton, February 1st, were "Christian Science" and "Miracles."—IN ALL the city churches in Edmonton, intercessory services were held during the Week of Prayer. The diocesan synod opened February 2nd. The chief subject for discussion was the Revision of the Prayer Book.

Diocese of Huron

BISHOP WILLIAMS assisted at the funeral service of the Rev. T. A. Wright, for twenty-one years rector of St. Jude's, Brantford, and at one time Rural Dean. He leaves a widow and seven children.—THE RECTOR of St. Saviour's, Waterloo, has been appointed chaplain to the One Hundred and Eighteenth Battalion, overseas.

Diocese of Montreal

THE ORDER has been decided on for the holding of the mission in Lent. In the deanery of Montreal, which includes all the district west of the Cathedral, the mission will begin March 12th and last for eight days. In the deanery of Montreal East, the mission begins March 26th and ends April 2nd. Amongst the pamphlets to be distributed is a short one by the Bishop of Stepney, entitled "Nothing as Usual." It has been urged that the distribution of mission literature shall be made from house to house, either by hand or mail, each rector using the conditions he considers the most effective for the particular conditions that prevail in his parish.—IN SOME of the country deaneries it has been decided to hold the war mission in the early summer. In St. Andrew's deanery meeting, held January 21st, it was shown that there was an increase of about eight per cent. in the sums contributed throughout the deanery for all departments of Church work.—THE REV. H. BRITTON, one of the curates at the Church of St. John the Evangelist, Montreal, has been appointed to the headmastership of the school at Peterborough.—MUCH SYMPATHY is felt with Mr. R. H. Buchanan, a prominent Montreal Churchman, in the death of his son, Lieut. Buchanan, who was killed in action January 15th. He was only eighteen and was the first officer of the Twenty-fourth Battalion to fall.

Diocese of Ottawa

THE REPORT of the chapter of St. Andrew's Brotherhood, in connection with St. George's Church, Ottawa, is very good. Much work has been done during the year. The resignation of Dr. Hubert Carleton as General Secretary of the St. Andrew's Brotherhood in the United States has caused much regret in the Canadian Brotherhood.

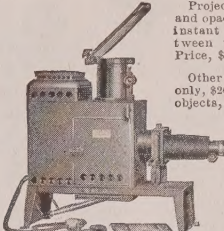
Diocese of Rupertsland

A LARGE number of the vestry meetings in the city parishes in Winnipeg were held in the third week in January. The reports in most instances were very encouraging.—A BEAUTIFUL tablet was unveiled in St. Mary's Church, Virden, by the Primate, Archbishop Matheson, in memory of Lieut.-Col. McHarg, who fell in battle in France. He was at one time choirmaster in St. Mary's and was greatly beloved in the neighborhood.

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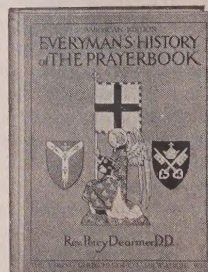
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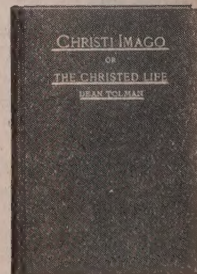
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